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CLAIMS and
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AHMAD

THE PROMISED MESSIAH AND MAHDI.
(FROM HIS OWN WRITINGS AND SAYINGS.)

FIFTH EDITION.

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In the name of Allah,
The Gracious, the Merciful
We praise Him and pray for His
Most Rich Blessings upon His noble Prophet.



THE NEED OF THE HOLY QURAN.

THE great object of Islam being to teach the doctrine of the Unity of God, the question has often been asked what was the need of the Holy Quran when the doctrine of Unity had already been revealed to the world in the Taurat (the book of the Law of Moses.) In answer to this question it should be borne in mind that Judaism no doubt originally taught the doctrine of Unity, but Judaism at the time of the revelation of the Quran was itself corrupt both in practice and doctrine. The pure religion of the Unity of God had been departed from by the Jews, and the doctrine of Unity contained in their books had no practical effect upon their lives. The grand aim for which man is created and the Word of God revealed had been utterly lost sight of. The recognition of the Divine Unity consists in a firm belief in the existence of God and His oneness attended with an implicit obedience to Him complete submission to His will and lasting one's self in His love. The Jewish books taught Unity indeed but the inner life of the Jews was not governed by the noble principle of conduct which underlies the doctrine of the Unity of God, and their hearts were totally devoid of the deep expression of the grandeur and glory of God. Outwardly and formally they recognized Unity but their hearts were turned away from purity and were under the control of Satan. Their lives were characterised by every form of iniquity such as worldiness impure thoughts

and affections, deceit and falsehood. The honor and greatness due to God were given to priests and hermits and disgraceful deeds were done. Hypocrisy and deceit were predominant in the hearts of those who claimed to be the teachers and reformers of the people.

Moreover a mere formal recognition of the Unity of God is of no avail if the heart bows down in submission before a thousand different idols. The person who assigns the glory and greatness which is due solely to God, to the means, plans and stratagems which he employs for the realization of an object, or trusts in aught but God, or gives a share of the majesty and power of God to his own self or to any other creature, is also an idol worshipper though he may outwardly confess the Unity of God. Idols are not only images made of stone, brass, gold, silver or any other substance, but every object of the reverence and passionate devotion which is due to God, is an idol in the sight of God. The Jewish sacred books however did not teach this noble significance of the doctrine of Unity and the Quran was, therefore, needed for its revelation to the world. The doctrine of the absolute Unity of God precluding faith or trust in everything else besides God was not known to the world until the Holy Quran revealed it. The adoration and reverence of senseless images is an act to which none but the most ignorant and superstitious would resort, but the most dangerous form of idolatry is that which cannot be easily discovered and which effects and vitiates the whole system like an imperceptible but obstinate disease. This lamentable disease prevailed among the Jews and the Bible did not prove an effectual remedy for it, for the Bible did not teach the great truth underlying the Unity of God. The general prevalence of this disease moreover required a perfect living exemplar whose life being governed by this practical

principle of the absolute Unity of God should have been a guidance and a direction to mankind and a powerful remedy for destroying the disease.

What is the true doctrine of the Unity of God which the Holy Quran requires us to believe in and which is the only way to salvation? It is to believe in God as one and alone in His person, and above every rival or partner whether it is an idol, or human being, or a heavenly body or one's ownself or one's resources, plans or means, not to regard any one as powerful against Him, not to consider any one as the sustainer, the exalter the abaser, the helper or the supporter as against the will of God, to love Him alone, to worship Him alone, to submit to Him alone, to fear Him alone and to centre all one's hopes in Him alone. There are three requirements for a complete adherence to the doctrine of Unity. Firstly, a man must believe in Unity in the person of God, *i.e.* he must regard everything as vain and naught before God. Secondly he must believe in Unity in the attributes of God and consider Divinity and Lordship as the attributes of none besides God, looking upon all those who seem to have an authority as having it from Him. Thirdly, there must be unity in the love, sincerity and devotion which he bears to God; in other words, nothing else must have a share of his love, and devotion towards God and of the other aspects of his adoration, and he must be completely lost in Him. These three aspects of the Divine Unity had not been taught by any book before the Quran, and that which had been taught by Moses and the Israelite prophets was not acted upon by the Jews and the Christians. The iniquity and gross immorality in which these people indulged at that time is a clear testimony to the truth of the statement that they admitted the existence of God with their lips, but their hearts were utter strangers to this exalting and noble

faith. It is for this reason that the Quran condemns both the Jews and the Christians and says that if these people had acted upon the teachings of Moses and Jesus they would have been granted sustenance both from heaven and from earth. The heavenly sustenance indicates the spiritual blessings which are granted to the righteous and faithful in heart such as heavenly signs, acceptance of prayer, visions and inspiration. Here they are also declared as having been deprived of earthly sustenance, because they did not obtain it by just and righteous means but by bending low upon earth and making use of vile means.

Israelite Law, no doubt, taught the Unity of God, but the doctrine of Unity taught by it, fell far short of the sublime Unity revealed by the Holy Quran. This defect of teaching in itself called for a new revelation, while the necessity was further enhanced by the spiritual death of those who professed to inculcate this doctrine. The Jewish doctrine of unity, imperfect as it was, was in their books and not in their hearts. They, therefore, needed a Heavenly Teacher who should have breathed the soul of Unity into their hearts, and a warm devotion in place of dull and vapid utterance of formal words. The Jews were dead and life had departed from them on account of the hardness of their hearts and their numerous transgressions. No spark of love for God and not the slightest trace of inclination to spirituality was left in them. Their books on account of their defective teachings and the numerous alterations in their letter and spirit could not inspire a new life into, and furnish a perfect guidance to, their votaries or to the world at large. Therefore, Almighty God sent down His living Word like fresh and timely rain and to this word which gave life did He invite them, that they might find life and salvation being purified through it of their former errors and iniquities. The Holy Quran was, therefore, needed in the first place

to teach a living Unity to the lifeless Jews ; secondly, to inform them of their errors ; and thirdly to throw full light upon all matters relating to eschatology which had been but barely alluded to in the Israelite law.

It is true that the seed of truth was sown with the revelation of Moses while that of Jesus gave the glad tidings of a future when that revelation was to be made perfect. As the seed that grows in a healthy condition gives the glad tidings of good fruits and ears the Gospel of Jesus gave the glad tidings of the revelation of a perfect law and unerring guide fulfilled in the Holy Quran. The seed which Moses had sown, therefore, ripened with the Quran. The Holy book brought with it the perfect blessings which made a clear distinction between truth and falsehood and perfected the religious truths and spiritual verities. This was the purport of Moses' words in Deut 32: 2. "The Lord came from Sinai, and rose up from Seir unto them ; He shined forth from mount Paran." In fact the different phases of law were made perfect only by the Quran. Its two great divisions, the one treating of the relation of man to God and the other of that of man to man, found complete and full development only in the Quran. The object of the Quran was to make the savage a man, to teach the man the highest moral qualities and to make him godly last of all. This function the Holy book performed with such a success that every other law is a total failure in comparison with it.

The Holy Quran was also needed to settle the differences between the Jews and the Christians relating to Jesus. This it has done in various places. A very important point of difference is that in relation to which the following verse occurs in the Holy Quran; *يا عيسى انى مارنيك ورافعى الى و-طهرک من الذین کفروا* The Jews asserted as against the Christians that their prophet, *i.e.*, Jesus, had been crucified and that, therefore according to the

law of Moses he was accursed and his soul did not rise to heaven. This argument they advanced as conclusive proof that Jesus was a false prophet. The Christians admitted the curse but said that he had been cursed for their sake, and that subsequently the curse being removed, he rose to heaven where God seated him on His right hand. The verse quoted above condemns both views as serious errors. It states that Jesus did not suffer either a permanent or a temporary curse but that his soul rose to heaven, the happy abode to which the souls of the righteous rise, immediately after his death which did not take place on the cross. The Mosaic Law makes curse the consequence of a death upon the cross and not of a mere suspension on it which does not result in death. The Quran plainly negatives the death of Jesus upon the cross and consequently his subjection to curse and asserts in clear words that his soul like the souls of the righteous rose to heaven after death. Therefore, the Holy Quran refutes both the Jewish and Christian doctrines and asserts that he was not accursed as his enemies and erring friends would have him, but died a pure death and was raised to heaven after his death like all other prophets. Thus did the Holy Quran settle the much vexed question of Jesus' death but the Christians do not still admit the need of the Quran. The Quran brought the pure doctrine of the absolute Unity of God, it produced harmony between reason and religion, it carried the doctrine of Unity to its perfection it furnished clear and conclusive arguments for the Unity and attributes of the Divine Being, it gave reasons based on intellect history and revelation, for the existence of God, it dressed religion which had up to that time no more value than can be given to a story, in scientific clothing, it clothed every doctrine with true wisdom, it brought to perfection the chain of religious truths which was hitherto imperfect, it took away the curse from Jesus,

and it gave evidence of his being a true prophet and of his soul having risen to heaven to live with the righteous. In the face of these facts, no sensible person would assert that the Quran was not needed.

It should be borne in mind that Quran has itself clearly proved its need. Thus it says:

اعلموا ان الله يحيى الارض بعد موتها

“Know it that the earth had been dead, and God is now going to restore it to life again.” History bears evidence to the fact that immediately before the revelation of the Quran every nation had depraved itself and all the people were sunk deep in vice. Pfender notwithstanding his determined enmity to, and blind prejudice against Islam, also bears testimony to the fact that the Jews and the Christians at the advent of our Holy Prophet were corrupt to the core and led grossly immoral lives, though he adds to explain away the appearance of the Holy Prophet that the coming of a false prophet at the time of a general corruption was a warning to the Christians and Jews who had gone astray to reform themselves. Any one having an ordinary share of intelligence will clearly see that this explanation is simply an absurdity and an impertinence. Put in plain words it means that finding the people of the earth in gross errors and turpitude, God intentionally led them into greater errors and brought about circumstances which led millions of human beings farther away from the right path instead of doing something to bring them back to the truth. Is it true that when God sees the people gone astray, He intentionally leads them to greater destruction, and sends them misleaders and false prophets when they need true guides and reformers? Do the Divine laws as revealed in external nature lend support this conclusion, and is it thus that God visits the people

when sufferings and adversities are unbearable? This is the most blasphemous charge against Divine justice and mercy. To what extreme does the love of this world lead! A weak human being is first called God and then an accursed person! The righteous prophet of God who delivered the world when it was plunged in evil and restored it to life when it was dead, is denied!

What stronger evidence of the need of the Quran is needed? It came at a time when error raged in the world. It found the world blind and gave it light, it found it in error and gave it guidance, it found it dead and gave it life. The fact that the doctrine of the Unity of God had already been revealed does not in any way affect the need of the Quran, for as already shown the doctrine of Unity as taught in previous books, was very imperfect and did not aim at the high standard revealed by the Holy Quran. Moreover, even in that imperfect condition, it was only upon the lips and not in the hearts of its adherents, and the Holy Quran was, therefore needed to impress it upon the hearts, and to make it a living principle for action instead of a formula for repetition. The doctrine of Unity had in fact being quite lost and the Quran brought it afresh to the memory of mankind. The reason why the Holy Quran has been termed **ذِكْر** or remembrance is that it brought back to the memory that which had been forgotten.

The argument against the need of the Quran moreover, applies, if there is the least weight in it, with equal force to the Mosaic Law itself, because the doctrine of Unity was not unknown before the revelation of the Law of Moses. Do not even the Jews and the Christians admit that this doctrine had been first revealed and taught to Adam then to Seth, Noah, Abraham and the other prophets that went before Moses? The revelation

of Moses is, therefore, open to the same objection, *viz.*, that it was not needed when the doctrine of Unity was revealed and known before it. The same eternal and unchangeable God who revealed Himself to Adam, Seth, Noah, Abraham, Isaac, Jacob and Joseph, revealed Himself to Moses, and Moses taught the same Unity which the earlier prophets had taught.

The truth is that the doctrine of the unity and existence of God was not originally taught by the law of Moses but is of ancient origin. We must therefore, seek the principle which governs its repeated revelation in the world. A cursory glance at the world's history will show that there have been periods in it when the teaching of Unity has been in its wane and men having left to act upon it, the principle has been held in contempt and disregard. Almighty God has on such occasions raised the prophets and vouchsafed fresh revelations to the world in order to deliver people from the evil and *shirk* into which they have fallen and to bring them back to righteousness and the Unity of God which they have lost. Thousands of times has the doctrine grown rusty and as many times has it been polished and restored to its original purity. With its rustiness its true worth is hidden from the human eye and accordingly for a time it appears to be quite forgotten. A prophet of God, therefore, again appears to manifest its beauty and light and to dispel the darkness from its face. Thus have light and darkness been gaining the supremacy alternately in the world. The most unfailing test that can be applied to judge the claims of a prophet is to see the time when he appears and the transformation which he works. This is the safest method which a seeker after truth should adopt. He should consider with an unprejudiced mind the conditions, both as to principles and actions, of the people among whom a prophet appears, before his appearance

and after he has done his work. If he comes in time of need and leaves them when that need is satisfied, this is an irrefutable argument of his truth. A prophet is needed to deliver those who are involved in sin in the same manner as a physician is needed to cure the sick.

If any one were to apply this sound test to the claims of our Holy Prophet and compare the pre-Islamic Arabs with the companions of the Holy Prophet, he would be convinced that the Holy Prophet far excelled all other prophets in his sanctifying power, in the wholesomeness of his influence, and in the abundance of his blessings and that the need of the Quran and the Holy Prophet was far more clear and easy of demonstration than the need of any other prophet or book. What great need did Jesus for instance satisfy and what is the proof that he actually did satisfy any need? Did he work any great transformation in the faith, morals and customs of the Jews? Or was he successful in purifying the lives of his chosen apostles? Both questions we are sorry to note, must be answered in the negative. All that can be proved is that Jesus had gathered about him a number of avaricious men who were guilty of treachery and faithlessness to their master. Was this the effect of teachings which are boasted as unequalled in their sublimity?

It should also be borne in mind that the Gospel teachings have no superiority over the teachings of the earlier prophets. The teachings contained in the Gospels have on the other hand been all taken from earlier sources including the Talmud. The Jews have always forcibly asserted that there is no originality in the Gospel-teachings but that they are only plagiarisms from Jewish sacred books. One Jewish author has traced whole passages of the teachings of Jesus in the words of earlier sages. But the Christians while admitted this charge of

plagiarism would say that the object of Jesus' mission was not to teach morality but to offer his blood as an atonement for the immoralities of the world and to be subjected to curse. This is however a serious error into which they have fallen. They think that the Law was consummated in the Mosaic Law and that therefore, the Law revealed in the Quran was not needed. The truth is that since men are apt to forget and be remiss in acting upon moral injunctions which are revealed to them through a prophet, a new prophet is required after some time to re-establish the same principles and make men act upon them. Every new age stands in need of new reformer and a new magnetiser. But the Quran was not needed only to satisfy these two needs; it was also needed to bring the teachings of the earlier books to completion and perfection. To take one instance only, the Mosaic Law laid stress upon vengeance only in all cases, while Jesus taught of unconditional forbearance and non-resistance. Both these teachings were required by the special circumstances of the time when they were taught but being onesided they could not furnish rules for all ages. As the teaching of the extreme vengeance of Mosaic Law was abrogated by the Gospel, the Gospel-teaching of extreme forbearance itself required to be modified. Hence the need of the Holy Quran which teaches the middle path in which the punishment of the offender or forbearance ought to be restored to as the occasion requires. Thus both the Mosaic Law and the Gospels take the extreme course while the Quran teaches the golden mean in all cases. The essence of the teaching in all three books is the same, but the first two laid stress only upon one side of the question owing to the peculiar requirements of the time and the circumstances when and under which they were revealed, and the third, meant as it was for the whole future, led men into the mean path to which they could

for ever stick. The Mosaic Law takes one extreme and the Gospel the opposite, the one requiring vengeance in all cases and the other unconditional forbearances, but the Holy Quran reveals the wise path of acting according to the occasion. The teachings of the Mosaic Law and the Gospel are thus closed with true wisdom in the Holy Quran. If the Holy Quran had not come, the law revealed in the Mosaic Law and the Gospel would have been like the arrow shot by a blind man which, if it hits the mark once by chance, goes wide a thousand times. In short, the Pentateuch contained law in the form of stories and the Gospel taught it in the form of parables while the Holy Quran presented it to seekers after truth clothed in true wisdom.

The excellent teachings revealed in the Holy Quran are, thus, far above those contained in the Bible. Nay the whole of the Bible cannot stand against a single short chapter of the Holy Quran entitled the *Fatiha* which contains only seven verses and which discloses such vast treasures of spiritual wisdom, excellent religious truths and the highest and most precious verities arranged in natural order and methodical succession of parts as are not to be met with in the books of Moses and Jesus, though one should waste his whole life in turning over their pages. The word of God shows its Divine origin by the Divine power which lies hidden in it just as His handiwork shows His wonderful skill. It should be further remembered that the Holy Quran contains all the directions which are necessary for the perfection of man. The Bible is like an inn which once afforded lodging and rest to wayfarers but after a time heavy storms and violent earthquakes levelled it with the ground. The great building which had once separate apartments for different functions, lay in such waste and total disorganization that the whole was nothing but a heap of bricks. The Lord of

this inn took pity on the travellers, and therefore, prepared a new inn, more spacious than the first and providing every sort of accommodation and all necessities for the comfort of the travellers. In its preparation the Lord of the house while making use of some of the bricks of the old building that lay in ruins, added a great deal of fresh material, in order to provide for every requirement of the travellers. This second inn is the Holy Quran; let every one who has eyes behold.

In connection with the perfection of the teachings revealed in the Holy Quran and the imperfection of those revealed to Moses and Jesus, it is necessary to remove an objection. The incompleteness of the earlier teachings is due not to any defect in the Divine revelation, but to a defect in the capability and capacity of those for whom these teachings were meant. The Israelites to whom the mission of Moses was directed had passed about four hundred years in the slavery of the Pharachs of Egypt, and under this long subjection to the cruelty and tyranny of their masters, they had become as it were utter strangers to principles of justice and equity. As a general rule, the principles to which the masters of a country adhere, find their way into the subject people. People who are in subjection to a tyrant, must after a time grow tyrants in private, while those who are under a just ruler, must grow just in private. The king is as it were a teacher of his people. The Israelites had for many generations been in the bondage of foreign tyrants and their constant subjection to the tyranny and cruelty of their masters fostered in them a spirit which was quite inconsistent with principles of justice and equality. It was, therefore, the first and primary duty of Moses to indoctrinate them in the principles of justice and hence his teachings laid great stress upon this point. The pentateuch of Moses is not wholly devoid of the teachings of forbearance

and mercy but the vein of justice runs through its pages, and its object is also to put a restraint upon undue cruelty and vindictiveness. Such is not the object of the Gospel. It lays stress upon forgiveness and forbearance. The reason of this is not far to seek. The Jews had carried to excess the doctrine of retaliation taught by the Mosaic Law, and instead of kindness and fellow-feeling, rancor and spite had grown up in their hearts. The teaching of Jesus in the Gospels is evidently addressed to a people whom the speaker knows to be men of a rancorous and vindictive nature and whom he wishes to instruct in the high moral qualities of kindness, patience, forbearance and forgiveness to which they are utter strangers. Hence the propriety of the teachings of Moses and Jesus is unquestionable though it cannot be denied that both doctrines were like special or local laws and from their very nature unsuitable for permanent and universal adoption. The true and universal law was revealed in the Holy Quran which abrogated all previous laws. Any one who enters into the spirit of the Holy book and goes to the depth of its true significance, will clearly see that the Quran has neither laid stress upon strict vengeance as the Mosaic Law did in its doctrine of retaliation and its battle, nor has it gone to the opposite extreme by emphasising absolute and unqualified forgiveness of all injuries, but adopts the middle path by enjoining that which is right and forbidding that which is wrong. It required us to do that which is right both according to reason and law, and to refrain from doing what reason and law do not permit. The laws and injunctions of the Quran do not therefore, relate to particular actions but lay down general rules for a right course of conduct. It does not for instance tell us to take an eye for an eye in every case or to forgive injury however evil its consequences may be, but tells us to apply our reason and judgment

to the circumstances of every case and act in a manner which is likely to produce the greatest good by enjoining the right and forbidding the wrong, the Holy Quran has given us general laws for our guidance and thus introduced scientific principles in religious injunctions. Before proceeding to take any step, we are required to consider what will actually be the right way? Whether it is right to forgive or punish or to give in charity or not to give, is a question of circumstances in each case. According to the Quranic teachings therefore, our primary consideration in every case should be the propriety of the occasion.

We have so far discussed every side of the question relating to the need of the Quran. One point only remains to be considered. Did Islam wage war with the Jews and the Christians to compel them to accept its doctrines? This asserted compulsion has no basis at all. Islam never took the initiative in the battles which it had to fight. It was compelled to take up the sword against those who had either aggressed on it or assisted the aggressors. The jealousy of God was, therefore, moved to punish the offenders. But His mercy still saved from the deserved punishment such as accepted Islam or paid the *jizya*. This favour was also in accordance with the Divine laws, for whenever there is visitation of God such as a famine or a plague, the hearts of men are naturally turned to humbleness, repentance, prayers and charitable deeds to avert the Divine punishment. This shows clearly that God Himself inspires into the hearts of men a remedy for averting the evil. The ardent prayers of Moses averted many a time the punishment of the Israelites. In short the Islamic fights were a punishment from God to the aggressors, in which the way was still open for repentance and obtaining mercy of God.

It cannot be denied that the early Muslim wars were not undertaken to compel the Jews and Christians to accept the

doctrine of Unity preached by Islam. Wars were resorted to at the express command of the Almighty as a punishment for the offenders who either took up arms against the holy faith for its extirpation or assisted the aggressors or laid obstructions in the way of Islam intending to hinder its progress. These three causes necessitated a severe chastisement of the offenders and Almighty God willed that it should be effected by means of the sword. Another unjust and unwarrantable charge against Islam is that it preached peace during the first thirteen years under the most cruel tortures and persecutions of its enemies because it lacked force at that time, but that as soon as it had sufficient force to make its appearance in the field of the battle it declared war. Such a charge would have had some foundation if the opponents of the Holy Prophet had not committed the heinous deeds of cruelty and innocent bloodshed or plotted to take away his life as they did at Mecca, and the Prophet had left Mecca of his own accord and not on account of their evil designs. The slightest acquaintance with the circumstances of the Prophet's life at Mecca, would convince every sensible person of the unreasonableness of such a supposition. Even the enemies of Islam cannot deny—nay they have borne testimony to the fact—that the Holy Prophet met the objection and persecutions of his enemies with great fortitude and strictly enjoined forbearance and non-resistance of evil upon his companions. There was no end to the severe persecutions of his enemies. They shed the blood of many an innocent person and inflicted wounds and injuries upon whomsoever they could lay their hands on. An attack upon the Prophet himself was at last plotted to bring the whole movement to an end. At this critical moment Almighty God led His Messenger out of all danger to Medina and gave him the glad tidings that those who had taken up the sword against Islam

would perish by the sword. Do these circumstances lend the least support to the cruel charge that the Prophet was from the very commencement bent upon war and that this cherished idea took a practical shape when he found himself at the head of an army at Medina? Is it not true that when the Meccans advanced towards Medina, and were met by the Moslems at the famous field of Badr, the ranks of the Muslims contained no more than 313 men of whom very few had any experience of war and the majority were young men who had never fought a battle before? Nay, among these three hundred and thirteen were also boys who had not yet grown to manhood. Could this small number of raw young men be relied upon as a sufficient force to meet the sturdy warriors and Bedouin hordes of the whole idolatrous Arabia and the thousands of Jews and Christians who were bent upon extirpating the new faith? Could a General ever make his appearance in the field with such scanty material to deal destruction to innumerable foes? Does it not clearly prove that the Prophet was obliged to take the sword in obedience to the commandment of God and not to fulfil any plan which he had concerted? Had it been his plan He would have first collected a force of thirty or forty thousand strong and then made his appearance into the field of battle? (Volume II Review of Religions 1903.)

CUSTOM AND TRADITION

AND

THEIR RESPECTIVE VALUE IN MUSLIM LAW.

Next to the Holy Quran, the Muslims have been given *Sunnat* [custom] for their guidance in religion. *Sunnat* is the custom of the Holy Prophet or the explanation and application of the injunctions of the Holy Quran in the practical life of the Holy Prophet. The Holy Quran enjoins the observance of prayer, for instance, but it does not explicitly fix the number of *rak'ats* for each different prayer. But custom fully explains this and all other injunctions of the Holy Quran which need to be done practically for their due observance. To regard custom and tradition as one thing is an error. Custom came into existence along with every injunction that was revealed in the Holy Quran, and it was fully established by the Prophet himself in his own life-time, whereas the sayings of the Prophet remained in the course of oral transmission for more than a century after the Holy Prophet and were then collected and arranged. The Holy Quran and the custom are simultaneous whereas tradition properly belongs to a later period. Almighty God and His Holy Prophet had charge of two things only. Almighty God made known His will to the world through His Word, while the Holy Prophet's duty was to explain the injunctions of the Quran in a practical way. This he did by turning the injunctions into practice and thus expounding the maxims of the law. It is an error to regard tradition as giving the necessary details. Before tradition was collected and recorded, Islam had been fully established upon earth and its ordinances were the guiding rules of

the lives of millions of human beings. Prayers were observed, alms given and pilgrimages performed in accordance with the requirements of the law, and all distinctions between things allowed and prohibited, had been clearly marked out long before the collection of tradition. All these things therefore, depend upon the Holy Quran and custom not upon tradition.

Tradition no doubt occupies the third place in Muslim Law and throws light upon many historical problems, adds to the ethical code of Islam and assists in the application of the general principles of the Holy Quran to particular circumstances. It is like a servant in its relation to the Holy Quran and the custom. The *Ahl-i-hadis* confound custom with tradition and include both the sayings and the practice of the Holy Prophet under the name of tradition. But facts do not lend any support to this view. Custom was established under the direct care of the Holy Prophet, and this part of the law without which the injunctions of the Holy Quran would not have passed into the domain of the practical was in his own immediate charge, while tradition was not collected and classified to serve as a guide on doctrinal points until after the death of the Prophet and even his companions. Tradition, therefore, does not supersede or govern the Holy Quran and the custom but serves as an auxiliary to them. All important and essential principles and practices have been established by the Holy Quran and the custom, while tradition casts light upon secondary and minor points.

The value of these three sources of Muslim Law is, therefore, varying. The Holy Quran is the pure and unaltered Word of God and its authority on all points is unquestionable. Custom is the practical course of life into which the Holy Prophet guided his companions and which has since been followed by all true Muslims. The authority of custom though second to the Holy

Quran is, far superior to that of tradition, because it was established by the Prophet himself and handed down to us through a safe medium. But the same reliance cannot be accorded to tradition, as to the Holy Quran and the custom. Its authority is only admissible when it does not contradict the Holy Quran and the Custom. Tradition is subsidiary to the Holy Quran and the custom and possesses a vast treasure of religious doctrines and therefore, its utter rejection is the cutting off one of the three branches of Muslim Law. There is no doubt that we cannot place the same confidence in tradition as in the Holy Quran and the custom and must dismiss as a pure fabrication every narrative which contradicts the Holy Quran and the custom or traditions which agree with them, but still it is a very serious error to regard the whole mass of tradition as a pure fabrication. Every tradition must be honored which is true when tested by the touch-stone of the Holy Quran and the custom, for the ultimate source to which it may be traced is Prophet himself. Do not deny it until the Holy Quran and the custom give it the lie, lest you should reject the word of the Holy Prophet. Nay, you should be so scrupulous about it that you should not do, or forbear from doing, an act unless you have a tradition in support of it. If you find a tradition contradicting the words of the Holy Quran, try to put upon its words a construction which should reconcile it to the Holy Quran. But if such a reconciliation is not possible in any case, reject the tradition for it cannot be from the Prophet. If a tradition is borne out by the Holy Quran, its authority is unquestionable though its authenticity may have been called into question by the collectors. In like manner if you come across a tradition involving prophecy which has been fulfilled in your own time or previous to it, know it for certain that it is the word of the Prophet and condemn the

opinion of those who have questioned its authenticity and truthfulness, for by bringing it to fulfilment Almighty God has Himself sealed its truth. If you reject such a tradition because some collector or compilers of tradition have pronounced it to be unworthy of credit, you are guilty of rejecting an argument for the truth of Islam. In that case you are an enemy of Islam and not its friend. Almighty God says in Holy Quran:

فلا يظهر على غيبه احدا الا من ارضى من رسول

..... "God does not reveal His deep secrets except to such of His chosen apostles as He is pleased with." Hence a true prophecy cannot be attributed to any but a true prophet of God. If a compiler has pronounced a tradition to be unauthentic or fabricated which has afterwards been shown to be true by the fulfilment of the prophecy which it reveals, it is easy to see that the error must be attributed to the judgment of the compiler. What a folly to assert that Almighty God committed a mistake in showing the truth of that which was really false!

Along with this respect for traditions it is necessary to warn the reader against their abuse. The gigantic mass of tradition contains an immense amount of fictitious material. Tradition opened up for every section dissenting from the true faith a vast field for fabrication to support its own views. Each sect thus came to have its own traditions and their variance at last affected even the unity of custom in certain cases. Custom, for instance, did not teach more than a single way of saying prayers, yet tradition even in this case splitted the Muslims into many sects. An erroneous view of the authority of traditions has led astray many sections of Islam. In this lies the error of the Shias too. The same error led astray the Jews who placed too great a confidence in their traditions to the utter neglect of

the Word of God. They trusted in the traditions which plainly said that Elijah would descend from heaven before the coming of Jesus Christ and rejected the interpretation which Jesus put on the Word of God that by the coming of Elijah was meant the coming of one in his power and spirit, because their traditions told them a bodily and not a spiritual descent of Elijah. Among the collections of Muslim tradition, the Bokharee is a sacred and trustworthy book. It is the book which like the Quran plainly speaks of the death of Jesus Christ. In like manner, the work of Muslim and other collections of traditions are depositaries of important religious truths, and the traditions narrated in them must be acted upon by all true Muslims subject to the condition that they do not contradict the Holy Quran and the custom. [Volume II Review of Religions 1903.]

CERTAINTY IN FAITH.

Seekers after truth ! Open your ears and listen to the words which I speak that there is no wealth in the world equal to certainty in faith. It is certainty which breaks the shackles of sin. It is certainty that gives you the power of doing deeds of virtue. It is certainty and certainty alone which makes a man a true and sincere lover of God. Can you keep from sin without certainty ? Have you the power to overcome the passions of flesh without witnessing a manifestation of certainty ? Do you think that your lives can be transformed to purity unaided by the light of certainty ? Is it possible for you to attain to true happiness without certainty ? Does there exist under heaven any redemption or atonement which can take away your sins ? Has the son of Mary the power to release you from the bondage of sin with his supposed blood ? Speak not a lie at which the earth might cleave asunder for Jesus himself stood in need of certainty for his own salvation. To whom it was granted and therefore he was saved. Woe to the Christians who deceive the world by saying that they have been purified of their sins by the blood of Jesus, whereas they are soaked in sin from head to foot. They do not know who their God is. They are drunk with wine but the pure intoxication which descends from heaven is not known to them. They do not lead their lives in the service of the Master, and are, therefore, devoid of the spiritual blessings granted to the pure in life. Remember that except by the light of certainty you cannot come out of a life of darkness nor can the holy spirit descend upon you. Blessed are they who have found the wealth of certainty for they shall see God. Blessed are they whose doubts are set at rest for they shall be delivered from sin. Blessed are you when the wealth of certainty is given

to you for then you shall cease to sin. Sin vanishes away where certainty finds an entrance. Can you thrust your hand into a hole in which you see a poisonous serpent or stand in a place where a volcano is raining stones, or where lightning is falling or which is the haunt of a ferocious lion or where destructive plague prevails? If you have the same certainty about the destructive nature of sin as about the destruction which volcanic matter or a plague works, it is impossible that you should disobey God's commandments and go against His will or break off the connection of sincerity and love with Him.

Ye people that have been invited to virtue and righteousness, know it for certain that the Divine attraction cannot be generated in you nor the impure stain of sin washed off from your faces until your hearts flow with certainty. If you think that your lifeless traditional belief gives you certainty, it is nothing but a delusion. Had you the desired certainty, you would not have been destitute of its consequences. You do not keep back from sin, you do not eschew evil you do not take the forward step that you ought to take and you do not fear God as you ought to fear Him. Where is your certainty then? Do you ever thrust your hand into a hole when you are certain that it has a poisonous snake? Can you take a single morsel of a food which you certainly know to be poisoned? Or can you go inadvertently and unguarded into a jungle which you certainly know to be the abode of man-eaters? How is it then that your hands and your feet, and your eyes, and your ears are bold in the commission of sin, notwithstanding your alleged certainty in relation to God and the reward and punishment of good and evil deeds. Sin cannot overcome certainty. How can you throw yourselves into burning and consuming fire when you see it with your eyes? The citadels of certainty rise high to heaven, and Satan cannot

ascend them. If any one has been purified, it is through certainty that he has found this blessing. Certainty gives the power to meet every hardship, so much so that it makes the monarch throw away the royal sceptre and don the garments of a *darvesh*. Certainty lightens the labour and smooths the path. Certainty enables a man to see God. Every atonement is false and every redemption vain, for to righteousness there is no other way but certainty. It is certainty which releases a man from the bondage of sin, carries him to God and makes him surpass even the angels in his sincerity and perseverance. The religion that has not the means to bring about a certainty, is false. The religion which cannot show the face of the living God with certainty, is false. The religion which has nothing but idle tales of the marvels of the past, is false. The eternal and unchangeable God is even now as He was in the past ages, and his wonderful powers are the same as they were, ere now, and He has the same might to show His wonderful signs as He had at any previous time. Why then trust in tales and not seek the living manifestations of the power of God? That religion is nothing but the way to perdition whose miracles and prophecies are stories and those people are ruined to whom God has not revealed Himself and who have not been purified by the hand of God through certainty. As a man is drawn to indulgence in his carnal passions on account of the animal gratification which he feels in them, similarly he is attracted to God with a mighty magnetism when he has once tasted the heavenly bliss. His beauty then so enchants him that all else besides Him is naught to him. No man is ever freed from the slavery of sin unless he has a certain knowledge of God and His power and of the reward and punishment of good and evil deeds. The root from which every insolence grows is the lack of certainty, and the person

who has any access to certain knowledge regarding the Divine Being, dare not go against His will. If the owner of the house knows that a heavy flood is sure to sweep away his house or that it has caught fire and a very small space is left he cannot stay in the house. How do you then, notwithstanding your pretensions to certainty as to the reward and punishment of good and evil deeds, remain in the dangerous condition in which you are? Open your eyes and consider the Divine laws which you see working in the world. Be not the rats which go downwards but be the pigeons which fly upwards and ascend into the height of the heaven. Do not turn to sin after you have sworn repentance and be not like the serpent which after stripping off its skin is still the same old serpent. Remember death for it is coming nearer you and you are unaware of its approach. Try to purify yourselves for no one who is not himself purified can see the Holy One. But how can you find this blessing? Almighty God Himself has shown you the way and said *وَاَسْتَعِينُوا بِالْبَصْرِ وَالصَّوْمَةِ*. Seek the assistance of God with patience and with prayer." Prayer must be addressed to God with true humbleness of heart and must contain the praise and sanctification of God, *istighfar* and the invoking of Divine blessings on the Holy Prophet. When you say your prayers do not like the ignorant deem it a sin to utter words in your prayer in any but the sacred language. Their *istighfar* and prayers are only lifeless ceremonies. Therefore, when you say your prayers, address your supplications to God with humility and submissiveness in your own language, reciting the passages of the Holy Quran which is the Word of God and the prayers taught by the Holy Prophet in the Arabic language, for when you pray to God in your own language, your words have greater efficacy and your hearts, as they realize the depth of the meaning of these words, bow down before God with greater submission (Vol. II. R. R. 1903).

The Jews', the Christians', the Hindoos', and the 'Muslims' Expectations Concern- ing the coming of the World Teacher.

THE ADVENT OF THE FIRST MESSIAH.

The prophecies on which the Jews based their Messianic hopes were to be found in their sacred books believed by them, as also by the Christian, to be the Word of God. The most important sign by which the true Messiah was to be distinguished from the false claimants, was the descent of Elijah the prophet from heaven before him. The Jews believed on the authority of their sacred books that Elijah had been taken up to heaven alive and that he would descend from that celestial resting place before the advent of the Messiah. They had, therefore not the least fear that they would not be able to recognise the Messiah at his advent. There was a sure sign in their hands by which he was to be recognised and there was not the least possibility of their missing the welcome opportunity. Such a supernatural event as the descent of one of the most revered prophets from heaven could not pass unnoticed. It was by means of much a striking miracle that advent of the Messiah, who was to be their great deliverer, was to be announced to them. Such was the prophecy but mark its fulfilment. A child was born in the house of Zacharias and was named John. He was a righteous man and began to preach after the fashion of the Hebrew prophets. Jesus received baptism at his hands confessing his sins and declared himself as the Messiah. The objection was naturally raised that he could not be the true Messiah as his advent was not heralded by the miraculous appearance of Elijah. In answer to

this Jesus pointed to John and told the Jews that "This is Elias who was to come." But how could the Jews believe it? Any impostor, they argued, could say this. Almighty God had promised to them that the prophet Elijah himself would be sent back and this much they were sure that John could not be Elijah as they knew him to have been born in the house of Zacharias while Elijah was to come down from heaven. It was, no doubt, the right time for the coming of the Messiah, but Jesus, they thought, could not be the Promised one as he did not appear in the manner described in their books. The prophecy clearly indicated that Elijah himself would come. It did not say that the like of Elijah would come. Even if they had believed Jesus, they could have supposed John to be the like of Elijah but not Elijah himself. Yet the like of Elijah had never been promised to them. How could they change the Word of God and read for "Elijah," "the like of Elijah." The very first condition which could have pointed out the advent of the Messiah was totally wanting.

The Jews had other difficulties in recognising Jesus as the true Messish. Whenever the deliverance of Israel was brought about it was by means of striking miracles, so that the chosen people might at once recognise their deliverer. They had seen extraordinary manifestations of Divine power; they had heard His voice amidst wind and storm; they had seen Him manifesting Himself to Moses amidst thunder and convulsions of nature at the Sinai; and they had been told to expect similar wonderful signs at the advent of the Messiah. Apart from such prophecies the idea was deeply rooted in their hearts that such a great deliverer as the long-expected Messiah ought to have his advent declared by some such startling revelation. But how were their expectation fulfilled? They witnessed nothing extraordinary

until they heard the words from the lips of Jesus that he was the Messiah. The effect of the former miracles which they had witnessed at the advent of Moses and other great prophets was so great upon them that they could not for a moment conceive the idea that the Messiah could appear among them all of a sudden without any previous extraordinary revelation, notwithstanding plain prophetic statements promising such wonders.

That was not all. The prophecies clearly told them that the Messiah was to be of royal descent, a descendant of David that is to say, and he was to re-establish the kingdom of his great ancestor in Israel. He was to deliver the Israelites from the foreign yoke and bring about their independence by freeing them from the bondage of tyrants. As for his birth, those who could remember it, were highly suspicious of its legitimacy. At the most they could take him for a son of Joseph, the carpenter, and the royal descent was far from being established. Within a short time after he set up his claim to Messiahship, they further saw that it was vain to expect that he would restore the throne of the prophet-king and deliver them from the Roman yoke. All their hopes in relation to Jesus at once failed for no prophecy that declared the manner and object of his advent was fulfilled in his person. According to their calculations, the time had no doubt come, but they could not believe in a person in whom none of the prophecies was fulfilled. They were ready to hail the advent of the Messiah, but not without the realization of the promises which formed the central hope of the prophecy.

Again a large number of prophecies unanimously stated that the time of the Messiah was to be an era of universal peace, harmony and brotherhood and Jerusalem was to be the centre of the world. Could Jesus be recognised as the Messiah by this sign? Nothing that had been predicted, had appeared. It was

impossible that a true Meesiah could appear without the manifestation of a single one of the numerous signs that had been foretold. The words of the sacred books which had been revealed to the prophets were before their eyes. How could they accept a Messiah by rejecting the very books which invited them to such a belief. They sighed amid all their misfortunes for the Messianic time of which such beautiful pictures had been drawn to them; they looked for the Messiah who was to sit on the throne of David and deliver them from foreign yoke; they longed for the day when Jerusalem was to be the centre around which all nations had to gather; and they prayed for the moment when Israel instead of being trampled under the feet of others was to rule all nations of the world. But in Jesus and his advent, they could not see the manifestation of a single sign.

The question here naturally arises that the prophecies being so clear whose fulfilment was not witnessed in Jesus, were the Jews in the right in rejecting the Messiah as an impostor? From Christians and Muhamadans we cannot expect an answer in the affirmative. Yet what is to be done with the prophecies? They are found in books accepted by Jews and Christians as forming part of the Word of God. Their words are plain. If the Jews had not required their fulfilment, they would have been guilty of rejecting the Word of God. Moreover they would not have in that case been able to distinguish between true and false claimants. The pseudo-Messiahs who before and at the time of Jesus had appeared in abundance among the Jews had rendered them distrustful of such claimants. From these considerations it would appear that it was the duty of the Jews to lay stress on the fulfilment of the prophecies before accepting the claimant to Messiahship. Were the Jews then really excusable in rejecting Jesus? What are the arguments that they

were not ? And yet both Christians and Muhammadans hold them to be guilty in rejecting Jesus. Nay, Jesus himself declared them to be guilty in the sight of God for rejecting him. What was their fault ? If it was simply a difference of opinion with regard to the interpretation of the prophecies which might be construed both ways, the Jews, though in error, did not deserve to be condemned thus outright. Unless they manifestly took a wrong course and insisted upon it, notwithstanding having reason to believe it to be erroneous, their fault would be very slight and they would be excusable in the sight of God. Their greatest objection against Jesus was that Elijah had not appeared. If his own appearance was permissible according to the Divine Laws, their objection was valid, because a promise of his return had been given to them in clear words; but if his personal appearance was not permissible, their insistence deserved to be punished. Hence, people who condemn the Jews for rejecting Jesus, whether Christians or Muslims, shall have to admit that the personal second advent of Elijah, and for that reason of any person whatever, was not allowed in the Divine Law though a promise to that effect might be found in the Word of God. But had the Jews reason to believe that such an advent could not take place ? It cannot be denied that at the advent of Jesus, the Jews were anxiously waiting for the appearance of the Messiah. According to their best calculations the time had come when the deliverer should have appeared. The time of advent being established, it was their duty to refrain from demanding a literal fulfilment of the words of prophecies. But their materialistic spirit could not yield to the spiritual explanations given by Jesus. They were bent low upon worldliness and hence they expected everything to be fulfilled literally and materially. The coming of Elijah the prophet could have been easily under-

stood to mean the advent of one in his spirit and power, for they knew well that it was against the Divine Law, that a prophet should come down from heaven, nor was there a single instance of it in the history of the Jewish religion. Every prophet was born of mortal parents. Even Moses, the Law-giver, was no exception. These and similar other considerations could have easily led them to the conclusion that the advent of Elijah only meant the advent of one in his spirit and power, and that, therefore, Jesus was right in thus interpreting the prophecy relating to his advent before the commencement of the Messianic era.

It should however be borne in mind that in thus condemning the Jews for the rejection of Jesus, we assume it as a Divine Law that a personal and literal second advent of a person who has left the world never takes place, and that such a promise is to be construed spiritually. If the second advent of a person were permissible in Divine Law, the Jews who rejected Jesus will have to be declared free from the least blame. But the Jews are not free, nor is such an advent possible. Any one who holds the contrary in the latter proposition, must hold the same in the former. If second advent was permissible, why were the Jews condemned without any fault on their part. They found it written in what had been given to them as the word of God that Elijah the prophet would come a second time. They were not told that the like of Elijah would come. Nor did Jesus inform them of any error in their belief respecting the second advent of Elias. He did not deny that the prophecy plainly spoke of the advent of Elijah himself, but he told them that his second advent had taken place in the person of John who came in his spirit and power. The second advent was, therefore, to be understood only as the second advent of the spiritual part of the man

and not the second advent of his physical part or body. It is the spirit that lives and not the body and, therefore, the spirit might come back. We do not mean soul by the spirit, nor are we advocating the theory of transmigration, but we take it exactly in the same light in which Jesus took it. (Vol. II R. R. 1903.)

The Second advent of the Messiah.

Let us turn now to the discussion of the question of the second advent of the Messiah, or of Jesus as the Christians would have it. The prophecy as given in the Christian Scriptures is exactly like the one we have just been considering. Matthew says:—

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be.Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from² heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” (Matt. 24: 27-31.)

Compare this prophecy of the second advent of Jesus with the prophecies relating to the advent of the first Messiah, as uttered by the Israelite prophets and given to the Jews.

“Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple.....For, behold, the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly,

shall be stubble: and the day that cometh shall burn them upand ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do thisBehold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," (Malachi 3 and 4). Behold I will make Jerusalem a cup of trembling unto all the people round about.....In that day saith the Lord, I will smite every horse with astonishment, and his rider with madness.....Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives..... and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north and half of it toward the south..... And the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark.....And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea.....and the Lord shall be king over all the earth..... and the wealth of all the heathen roundabout shall be gathered together, gold, and silver, and apparel, in great abundance." (Zech. 12 and 14). "In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you." (Zech. 8: 23)

Similar other prophecies promising, wonders in the Messianic age abound in the Jewish sacred books, and yet not a single one of these wonders was manifested at the advent of Jesus, and

not a single expectation of the Jews was fulfilled. Yet between these wonders and those promised for the second advent of Jesus, no line can be drawn. No sensible person would ascribe such an inconsistency to Jesus as that while refusing to manifest to the Jews those promised wonders and visible signs and telling them to take all promises metaphorically, he promised to his disciples similar wonders and similar visible signs to be taken literally, regarding the second advent of the Messiah. Nay, it would not be an inconsistency, but an intentional deception practised upon the people. When a conscientious man explains certain wonders and signs as merely metaphorical descriptions of spiritual phenomena, he must be understood to be talking metaphorically when he himself speaks of the occurrence of similar wonders and phenomena. If the Jews were culpable in rejecting Jesus, the conclusion is unavoidable that the wonders relating to the second advent must be construed metaphorically and if they were not, the claim of Jesus to Messiahship was false. Why condemn the poor Jews if we ourselves must wait for the fulfilment of similar signs and wonders literally and not metaphorically, physically and not spiritually. The path of the Jews was no doubt obscure, but ours has been rendered clear by the example of the Jews themselves. They were not in a position to see so clearly the truth of the spiritual interpretation as we are. They had no example to guide them in that great difficulty, but we have an example. All those who believe Jesus to be the Messiah—leaving out of consideration the question of his divinity for the present and taking him as he was expected (as a man and not as a God) and as he actually appeared to the people at the time—are constrained to believe that his second advent must take place in the same manner as was the second advent of Elijah, and the wonders relating to it must be taken spiritually

as were taken the wonders relating to the advent of the first Messiah. By not sending Elijah as promised, God has made His meaning clear when He speaks of the second advent of a person. If a physical second advent were permissible in the Divine Law, the Jews were entitled to have Elijah back among them, and until that time were quite right in condemning every claimant to Messiahship as an impostor. But the condemnation of the Jews involves a condemnation of the belief that Jesus himself will come back; and the wonders that are expected at his advent must be taken to be spiritual phenomena, for they have been proved as such by the appearance of Jesus himself. If the first Messiah could come without the manifestation of a single wonder, although a host of such wonders had been promised, why cannot the second Messiah make his entrance into the world in ordinary way, and why should we make ourselves fools in the eyes of all sensible men by looking in vain to the clouds, and thus ourselves remain in the clouds? Let us turn our eyes in the right direction that we may walk in light and see the true Messiah.

If it be said that the hearts of the Jews were turned to wickedness and that their narrow ritualism did not allow them to understand heavenly things aright, the same objection is to be met with in the present case. We could amply quote from Christian writing, showing that the Church is at present marked by the same narrow spirit of ritualism and involved in the same evils as was the synagogue at the advent of Jesus, but we will content ourselves with a few quotations from the Bible only "But know this, that in the last days grievous times shall come, for men shall be lovers of self, lovers of money, boastful, haughty railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control,

traitors, headstrong, puffed up, lovers of pleasure more than lovers of God." (2 Tim 3: 1-4). "When the son of man cometh shall he find faith on the earth?" (Luke 18. 8). "Holding a form of godliness but having denied the power thereof." Does not this reveal a worse condition than that of Jews? Are men devoid of faith and bent low upon earth, capable of understanding heavenly things and a right interpretation of the prophecies?

Did the Jews intentionally reject the blessing for which they were so anxiously waiting? No sensible person would hold this opinion. They were surrounded with difficulties at the time and keenly felt the necessity of Divine help. They were ready to hail their deliverer and were impatiently waiting for his appearance. They were God's chosen people. Innumerable blessings had been promised to them upon the acceptance of the Messiah. Nay, the very idea that a Messiah would appear among them was a comfort to them amid all their troubles. Jerusalem, that beloved city, to be made the centre of the world, the Jews to be raised above every people, peace and security to be restored for ever; how pleasing the idea and how rapturous the delight! Could these men reject this blessing intentionally? That is a cruel idea, to say the least of it. No; they remained involved in a serious error as to the true significance of the prophecies. Even assuming that they were excusable for having fallen into such an error, not the slightest excuse is left for this generation for falling into the same error again. The people to whom every blessing had been promised, who were termed as God's chosen people, were condemned for falling into an error; let us take care that we are not making the same error over again. We have seen the fulfilment of the signs with our eyes, we know that this is the time; let not then a literal interpretation of the word of prophecy be a hinderance in our way, for we

know too well that adherence to such a literal interpretation brought a people to destruction before us. To wait a physical and personal advent of the same Jesus as the Jews waited for a physical and personal advent of the same Elijah, is to follow the footsteps of a people condemned by Jesus himself for adhering to such a literal significance of prophecies.

Several other considerations lead to the same conclusion, *viz.*, that the second Messiah, though spiritually one with the first Messiah, is not physically the same person who lived and died before. In the Gospels Jesus likens his advent to that of a thief. This shows that there will be some obscurity attending it. If the prophecies mentioned above are to be taken literally, the existence of any such obscurity is impossible. A person descending from heaven and met by an army of the elect in mid-heavens, can hardly be said to be coming like a thief. The thief is hidden from every eye except perhaps the eye of the watchman who is awake when the whole world sleeps. The sleepers cannot know or recognise the thief. Besides coming in the dark the thief comes in disguise. So must Jesus come. Those who trust to his glorious descent from the clouds are really the sleepers while the watchmen are the few who understand the true interpretation of the prophecies. Moreover being spiritually the same man (as John was spiritually Elijah) he comes in the person of a different man, and for putting on this disguise his advent is likened to that of a thief.

Another verse that deserves to be noticed in this connection is Luke 17, 26. "And as it came to pass in the days of Noah even so shall it be also in the days of the son of man." What happened in the days of the Noah, was this that Noah announced himself a messenger of God but was rejected, and preached to the people but was not listened to and therefore God avenged Himself

upon the wicked generation by bringing destruction upon them. So must it happen in the days of the son of man. Mark that it is not at his advent but *in his days*. He will come and will not be recognised, he will preach and will not be listened to but will be persecuted instead, and ultimately Divine wrath overtake the people for this wickedness. As the *days of Noah* do not mean the hour of his advent, for the deluge did not destroy the people until Noah had preached to them for a long time, so the *days of the son of man* do not mean the hour of his advent, but the time during which he preaches to the people until they are destroyed by the wrath of God. Thus it is further on stated: "They did eat, they drank, they married wives, they were given in marriage until the day" and this was done notwithstanding Noah's preaching. His word was not heeded. The same thing will happen when the Messiah will preach during the last days. "In that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken and the other left." All this refers to the vengeance of heaven brought down upon the people in the form of plague for not heeding the word of the Messiah. God does not punish a people until his word has been preached to them through a messenger and until clear signs have been shown to them. How can it be that the people will be smitten with wrath from heaven without ever obtaining a chance to mend themselves. Such has never been the Divine Law since the world began.

Mathew 17 : 12 is another evidence. "But I say unto you, that the Elias is come already, and they knew him not but have done unto him whatsoever they listed. Likewise shall also the son of man suffer of them." Here Jesus refers to the coming of Elias

and that is his second coming in the person of John we all know. But though Elias had come a second time as predicted, yet the Jews did not recognise him and therefore persecuted him. *Likewise* must Jesus suffer. Here he plainly refers to his suffering in the second advent, because Elias to whom he likens his case, was then suffering in his second advent. As he was not recognised though in the words of Jesus he had come a second time, in the same way was Jesus to suffer when coming a second time like Elias, *i. e.* not in his own person but in the person of some one else. (Vol. II R. R. 1903).

The Christian calculations as to the time of the second advent of the Messiah.

Three points arise in the solution of the question of the second advent, *viz.*, its time, manner and object. The element of time, if it is rightly calculated, should be our most important consideration. Moreover believing in God as the All-wise and Beneficent Master, the conclusion is inevitable that the Reformer must come at a time when he is most needed. So the time of the advent is determined not only by calculations based on prophecies and the fulfilment of the signs foretold, but also by the need which is felt at the time. As a matter of fact, the three nations, Jews, Christians and Muhammadans, to whom the promise of the advent of the Messiah was given, agree in one thing, if they agree at all, *viz.*, that the time is come. This remarkable agreement of opinion as to the advent of the new Messianic era, supported as it is by a general feeling prevailing throughout the whole world that it is just the hour of the appearance of the Promised Messiah and by the strong need which is felt at the present moment by all religions, proves to demonstration that in respect of time we cannot go a step

further, and that if the Promised Messiah has not still appeared, the promises of his appearance are all in vain.

The Jews notwithstanding their utter indifference to religion which is the consequence of centuries of suffering, are showing signs of activity in religion which are unmistakably significant. There are national movements among the Jews in all parts of the world, whose object is to bring back the scattered people to their original home. Thousands have already settled at Jerusalem and hundreds of thousands are making preparations. They have a strong belief that the Messiah is coming very soon and hence they are sacrificing all their worldly interest, notwithstanding their proverbial love for money, for making preparations to receive the Messiah. Never were their hearts better prepared to receive the Messiah than at the present moment, and this is an unmistakable sign that he who is anxiously waited for has come.

Christianity is even more prepared to receive the Messiah at the present moment. From the time of the first Christian generation, when the words of Jesus (Mat. 24 : 34) indicating that he will not die upon the cross, were mistaken for a promise of the second advent the Messiah, to the present hour, such a fervent hope was never entertained that the Messiah is coming. Men's minds are everywhere uneasy and their hearts throb as if the Messiah were knocking at the doors. Ah ! he is knocking no doubt, but who will open ? There is a universal belief throughout Christendom that the hour of the Messiah's advent has come. The voice is heard from all places, near and remote. It is very remarkable that not only are we declared to be on the eve of the Messiah's coming, but the most accurate calculations based on Biblical prophecies have shown that the hour is already left behind. The fact is that all signs for the coming of the

Messiah have been fulfilled, but since most Christians are in error as to the manner of his coming, therefore they carry on their expectations further, vainly hoping that Jesus will come in the manner in which they wish it. Their calculations are right, and they do not fail to see the fulfilment of the signs of the advent, but it is the manner and object of the advent that they fail to recognise.

Individual attempts to calculate the time of the advent of the Messiah were made as early as the commencement of the eighteenth century, but no general cry was raised at the time. The erroneousness of these views was pointed out by later calculations, and by a careful interpretation of the prophecies and the enumeration of the signs fixed for the coming of the Messiah, it was shown that the Messiah must come in 1868. These views found a general acceptance and the fixed hour was anxiously waited for, but it passed away without any change in the clouds. It was a great shock not only to the advocates of this opinion but also to the public generally, but the belief remained rooted with the same firmness as before, and the failure was ascribed to errors in calculating the actual date. The "Millennial Dawn" was published in 1889, and improving upon the earlier calculations, it showed that the sixth thousand after Adam at the end of which it was necessary that the Messiah should come ended in 1873. It further showed by calculations based on Biblical prophecies which we need not repeat here, that 1873 was the year of the coming of the Messiah, that from that time up to 1914 he would gather his saints and that then his kingdom would be firmly established so as to be seen by all men, but that until that time he was not to be recognised but by the chosen few. It also held that the mistake of the previous calculators did not lie so much in errors in calculations as in failing

to recognise the manner and object of the Messiah's advent. Mr. Dimbleby brought out his famous book "The Appointed Time," of which a second edition was published soon afterwards in 1896. He was well-known as a member of the British Chronological and Astronomical Associations, and as the author of several works such as "All Past time," and "Date Repeating Cycles of Eclipses" By the application of the principal of the measurement of time by Eclipses or Solar Cycles he calculated the year 1898 to be the ultimate date of the appearance of the Messiah. In the preface to this book, the learned author wrote: "This book is written in order to place before Christian readers the best and latest methods by which evidence is obtained of the approaching fulfilment of the great prophecies, and in such a way that readers may see and judge for themselves..... Now that the study of prophecy has become a science, we are reaping a great harvest of new facts, and accumulating a mass of overwhelming evidence which places the subject beyond all question.....When the prophecies are thus tabulated, they form a framework of completeness which cannot be altered without rejecting the words of scripture, and wrecking the universe.....I have, therefore, had to continue the same cardinal dates, all of which focus their light on the end of the Gentile times in $5896\frac{1}{2}$ (our $1898\frac{1}{4}$), which every intelligent mind must now admit is the beginning of a new era." To people who were impatiently waiting the advent of the Promised Messiah, this book came as a blessing, for it helped them to keep on the hope which had brought disappointment so many times. But even this book was characterized by the same mistake, *viz.*, no heed was paid to the manner of advent and therefore, it brought only a fresh disappointment. The year 1898 passed away but nothing happened which the Christians,

involved as they were in fatal error as to the manner of advent, could look upon as bringing about a fulfilment of their cherished hopes. But the expectancy of Christianity became even more intense on this bitter disappointment, and Colonel Roberts brought out a book in which he showed by his calculations that the coming of the Messiah could not go further than the year 1899. And now we see almost a legion of booklets showing the fulfilment of the signs and stating that the hour of advent is very very near, and that the Anti-Christ is to be found in the present form of the Christian Church itself. "The Unveiling of the Daughters of an aged Mother" published in 1900, discovers the Anti-Christ in "the profession of the day." It makes "Popery in the Church of Rome" as "the Great Anti-Christ," and looks upon almost all denominations of Christianity as branches of the same, "daughters of the whore" as it likes to call some of them.

What do we learn from this ? All these facts decidedly lead to the conclusion that the coming of the Messiah is now or never. In fact it appears clearly that the hour is left behind and that the date has been carried on farther and farther only on account of repeated disappointments, and that according to the best calculations the Messiah must already come. Too much stress has been laid by the Christians on one side of the question to the utter neglect of the other sides. On every disappointment it was thought that there was some error in calculations, and therefore, not the least attention was bestowed on the question of the manner of the Promised Messiah's advent. Every interpreter of prophecies assuming a particular manner of advent, added a few years to the previously calculated date to avoid a total disappointment. But the hope being a real hope has not been obliterated from the hearts of men notwith-

standing sad disappointments every now and then. A similar mistake caused the Jews to reject Jesus. At his birth they were anxiously waiting for a Messiah, but the idea never occurred to them that though coming at the appointed time, yet he might come in a manner different from that in which they thought that he would appear. They never lost the hope that a Messiah would come to them but they could not accept Jesus for he did not come in the manner in which they expected his appearance on the basis of their sacred books and traditions. The Christians ought to have profited by their example but they are repeating the same error. Every sign that was foretold has been witnessed, but they are looking for the Messiah in the wrong direction though at the right time. Earthquakes, plague, famine, wars and terrestrial as well as heavenly phenomena bear witness to the one fact that there is to be no more waiting for the Messiah's advent. (Vol. II R. R. 1903.)

**A Sermon published in the Times of India and
other Leading Papers on the 16th March 1916.
NEW HALL SERMON.**

Sunday, March 12. *Subject—Repentance and Faith.*

The speaker of the evening introduced his discourse by briefly reviewing the signs which Jesus had given as omens of his return to earth. **Among these were to be signs in the sun and moon and stars.** These signs were to precede the coming of the "Great and terrible day of the Lord." Joel 2: 31. Another sign of equal import with the above mentioned signs is the sending of the prophet "Elijah before the Great and dreadful day of the Lord." Mal. 4: 5, 6. This prophecy must not be understood to mean that Elijah will personally appear upon earth, but must be understood to be a message given in the spirit and power of Elijah. This prophecy met a

partial fulfilment in John The Baptist's message, not that John was Elias, but he preached in the spirit and power of Elias, Read Matt. 11: 14, Matt. 17 : 10-12 and Luke 1 : 17. The first advent of Christ was not the "great and dreadful day of the Lord," as noted above, but the second coming of Christ, as betokened by the signs in the sun and moon is the "Great and terrible day of the Lord," therefore, the prophecy predicts a message of warning to precede that day. **The prophecies of the second coming of Christ are fulfilled on all sides, and in every walk of life conditions exist as foretold by the prophets as signs of the times.** We have therefore reached the time for the Herald of that day to bear a message in the spirit and power of Elijah. The message is here, in fulfilment of the prophecy, and is sounding forth, its note of warning to the inhabitants of the earth. Like Elijah's message and like John's message it is no respecter of persons, but comes addressed to religious teachers, to the church, to all nations and religions, telling them in the language of John "Repent ye, for the kingdom of heaven is at hand." Matt. 3: 1-2. Before every great crisis in earth's affairs, in which heaven has wrought, God has always favoured Earth with a message of warning and repentance. It was true in Noah's day and "As it was in the days of No'e so shall it also be in the days of the Son of Man." Luke 17; 26. Crisis come and have come because of the condition of the hearts of men, and the same condition of heart that brings the crisis causes men to reject the warning message of God that is sent in love. This was true in Noah's day, was true in John's day, and will be true in this our time of coming crisis. Men will pursue their bent of nature in opposition to God, will reject His warning and know not until Gabriel's trumpet sounds their note of doom. The world sleeps on and repents not because the

Church is asleep and unrepentant. It was the church who slept in Elijah's day, in John's day, and who thus was led to crucify their Lord. The church of to-day should awake and examine themselves before God and repent, for the kingdom of heaven is at hand. Men should know how to repent, of what to repent, and to whom they should repent."

THE HINDOO BELIEF

A Lecture Delivered by PROFESSOR TELANG
Under the Presidency of Mrs. SAROJINI NAIDU.

Subject

THE COMING OF THE WORLD TEACHER

Published by Messrs. CAMERON & Co. in the
Hyderabad Bulletin on the 9th Nov. 1916.

The public of Secunderabad had the rare opportunity to hear Professor Telang's scholarly lecture on the above subject, delivered at the Jamshed Hall on Sunday, the 5th instant under the presidency of the national poetess of India, "the sweet singing bird." Mrs. Sarojini Naidu. In spite of the inclement weather, and in spite of the deserted condition of the town due to the ravages of plague, the audience could safely be estimated to be big, taking also into consideration the paucity of the audiences of Secunderabad. The president in introducing Professor Telang alluded to his father, the late Mr. Justice Telang, and told the audience how the son had followed in the footsteps of his worthy father in consecrating himself in the service of the motherland.

. The learned Professor began by telling the audience that he would only touch on some rational arguments—barring others which had induced him, and those that thought with him, to believe in the probability, of the coming of a World Teacher.

He then surveyed, in a succinct and masterly way, the whole field of the various momentous questions which were at present engaging men's minds for solution all the world over, or in his own words, "which the people are 'up against,' as the Americans would say." And in doing so he classified them under certain heads, to wit, political, economical, social, religious, and moral.

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Then, in discussing the religious questions, the learned Professor began by saying that true religion was at a discount everywhere in the world, not even excepting India. However highly religious, and spiritual, India had been in the past, he had concern only with the present state of religion, the religion as it was current among the people now. He did not believe that all Indians were spiritual and all Westerner materialistic. There were as many spiritual people in the West as there were in India. The Professor could see no difference between an Indian who went to the temple with the aim of attaining a material object and a Westerner who went with the same object in view, to a factory or any other institution. In the West there was individual liberty and freedom, and so one could publicly dissociate oneself from, or show one's disapproval of, any religious ceremony or dogma; while in India the individual had attained little freedom and could not publicly show his disbelief, without bringing trouble on himself or his kith and kin. If he had gone through any ceremony or shown his silent approval to any dogma he would do so more as a concession to his relations and friends than one of his conscience. The spirit of spirituality was wanting. He commended the spirit of the Christian missionary, who would for the sake of Christ go anywhere into the world, even into the unexplored parts of Africa. Though he condemned his methods of proselytising, the Professor thought that some such spirit of

the missionary was necessary to make religion a living force in the world. * * * *

In bringing his learned and interesting lecture to a conclusion, the Professor drew back the attention of the audience to the above enumerated great questions and problems; and assured that all had to be solved in the near future and that for their successful solution, he and those of his school believed in the probability of the coming of a World Teacher. **The history of the world clearly showed that, whenever any great problem confronted the people, a prophet, or a genius, or a statesman, or a soldier was born, to solve the problem, and lead the people into the right path. The Professor therefore emphasised, that the present was a time that required a Great Teacher, a Master Genius, who would create a flutter in our hearts, who would make people look deep down into their hearts and who would lead us safely to righteousness, amidst all the troubles that surrounded us.**

The President, in her closing remarks, told her hearers that the coming **World Teacher**, if he came would not be a Budha, or a Zoroaster or a Christ, or a Mohammed but would combine in himself the compassion of Budha, and the moral power of Zoroaster, and the self-sacrifice of Christ, and the organizing power of Mohomed. In short he would have in her opinion, the head of a man and the heart of a woman. His policy and teachings would be nothing but love, love, and love. She closed her speech—was it a song?—by quoting from Bhagavad Gita the saying of Shri Krishna “Whenever righteousness declines and vice appears to prevail, I am born again, again and again.”

Time fixed by the Holy Quran as to the second advent of the Messiah.

The signs mentioned in Quran and Traditions. The Revelations of the Muslim Saints.

We will now consider the time of the advent of the Messiah as fixed by the Muslims. In this case we have several very important considerations which conclusively settle the question of time. In the first place, the Holy Quran describes the Holy Prophet as the like of Moses in the chapter entitled *Al-Muzammal* thus claiming the fulfilment of the prophecy of Deut, 18: 15-18 in his person. In another chapter entitled the "Light," it promises that from among the followers of the Prophet, successors will be raised to him "like unto" the successors raised to Moses. These two resemblances, the likeness of the Founder of the Muslim Law to the founder of the Israelite Law, and the likeness of the successors of the one to the successors of the other, clearly demonstrate that as a Messiah terminated the chain of the successors of Moses, a Messiah would also appear to terminate the chain of the successors of the Holy prophet. The prediction of the advent of a Messiah in this manner clearly indicates several resemblances between the two Messiahs of which we are at present concerned only with the resemblance in time. The distance of time between Moses and Jesus is 14 centuries or according to the Jewish account 13 centuries. It was, therefore, necessary that a Messiah should have appeared in the fourteenth century after the Prophet and this brings to us the present time. What is needed is only a resemblance, and the view that the present is the time for the coming of the Messiah is strongly corroborated by other considerations.

The Quran has wisely fixed certain signs for the advent of the Messiah so that all men might know from their fulfilment

that the time is come. Of these the most important sign is the predominance of the Christian religion and the activity of the Christian nations in every department of life. Of this predominance and activity there is not the least doubt. The Christian Missionaries have crept into the corners of the earth. There are at present upwards of 77,000 men engaged in missionary work and the enormous sum of Rs. 50,000.000 is annually spent on them. There are 250 missionary societies, with agents working at more than 20,000 stations. Men and women are both engaged in the task. If the Messiah is not needed now, will he be needed when the whole world is led to believe in the false doctrine of which the Holy Quran had said: "The heavens might almost be rent there at, and the earth cleave asunder, and the mountains fall down in pieces?"

Another great sign of the advent of the Messiah to which a reference is contained in the Quran, and of which the particulars are detailed in a tradition, is that relating to the eclipses of the moon and the sun occurring respectively on the 13th and 28th of the month of *Ramzan*. This came to pass in 1894 and it is a visible sign of the advent of the Messiah, foretold thirteen hundred years before its occurrence and manifested in such a way that every individual could see it for himself. Among other signs related in the Holy Quran and authentic traditions are the appearance of the plague, which is at present devastating India and several other countries, the introduction of a new mode of conveyance in place of camels, &c., which has been fulfilled by the construction of railways throughout the world, the increase of knowledge, the mixing together of people living in distant lands, the multiplicity of canals, the spreading of papers and a host of other signs which we cannot detail here. Our object is simply to show that the signs are all fulfilled and that they denote not

that the advent of the Messiah is yet expected but that it has already taken place. These signs show that the Messiah has appeared and it is the duty of every seeker after truth to find him out. Another point which deserves to be noticed is that the revelations of all the Muhammadan saints fix the appearance of the Messiah at the commencement of the 14th century of Hejira and not a single revelation takes it further. There is moreover an authentic tradition to the effect that a spiritual Revivalist will be raised among the Muslims at the commencement of every century, and since the Messiah will also be a spiritual revivalist, therefore if he does not appear in the earlier part of this century, his advent shall have to be delayed for another century, an idea not only repugnant as suggesting the decline of Islam for another century, but also opposed to all prophetic writings.

We have thus seen that the present is a time which the Jews, the Christians and the Muhammadans declare with one voice to be the time of the advent of the Promised Messiah. The concurrence on this points of three great religions, otherwise differing in their conceptions of the Messiah, is a very significant fact. The first Messiah was expected by one nation only and that a very small one, but the second Messiah is expected by three great nations and they all agree that the time of his advent is come. It is a time when all religious and national prejudices should be thrown away lest they might prove a hinderance in the acceptance of the truth. The Messiah is come and it is, therefore, the duty of every seeker after truth to walk after him. No stronger proof is needed to establish that the Messiah has come than the agreement of three different religions, each coming to the same conclusion by a different channel of arguments and on the authority of different sacred books. The signs foretold by the Israelite prophets, such as Daniel and others, as well as those

described by Jesus and his apostles and those predicted by the Holy Prophet Muhammad, may peace and the blessings of God be upon him; are strangely enough all appearing at the same time. If ever a prophecy was fulfilled exactly, we are indeed witnessing the plainest fulfilment of such a prophecy to-day. (Vol. II R. R. 1903.)

**The Holy Quran clearly speaks of the death
of Jesus son of Mary (Isa Ibne Mariam)
Peace be on him and refutes the false belief
of his personal Second Advent.**

In the Chapter entitled the *Maida*, Almighty God relates the answer of Jesus to a question put by Himself: "O Jesus, didst thou say to the people to take thee and thy mother for two gods?" The answer is, "My Lord, had I said so, Thou wouldst have known it, for Thy knowledge is all—comprehensive. I did not say to them aught but that which Thou didst command me to say. But when Thou didst cause me to die, Thou wast a watcher of their doings, while I could not be aware of them." This answer can never be reconciled with his second advent into the world. For, if there is any truth in the doctrine that Jesus, son of Mary, will come again and live for forty years upon the earth, and fight with the Christians and break the cross, he cannot with any plausibility of truth assert on the day of judgment that he did not know what happened after his death or in what errors the Christians were involved. In his second advent he should not only see the Christian and come to know of their false belief regarding his own divinity, but should also fight with them for this false doctrine, until either its holders are all murdered or the doctrine is extirpated. A person who with all this knowledge gained upon this earth, pleads a total ignorance of the circumstances must be condemned as a liar. In

this case he ought to heaven swered like a truthful servant of God that he knew well that the Christians had gone astray and taken him for a God, and that he opposed this false doctrine with the sword and broke the cross. Nay, the question itself would not be justified in this case, for Almighty God should know perfectly well that Jesus had punished the people who had taken him for God. Why should Jesus be questioned as to the corruption of the very people whom he had corrected or punished for their evil doctrine. Is it not strange that Almighty God should first send a man to execute His wrath upon a people who had gone astray and to bring them to the right path, and when he had done his duty and punished them adequately and converted them to the true faith, He should then question him if he had led them astray? In short, the Holy Quran clearly tells the Muslims that Jesus died and that he will not come back but that some one must appear in his spirit and power. Had such lucidity marked the book of Malachi and the Jews had been thus plainly told that Elijah himself would not come back, they would not have perished.

Our opponents assert that though the Quran does not speak of the Second Advent of Jesus, yet the traditions are clear on this point. But there is not a single tradition stating that the same Israelite, prophet, Jesus, to whom the Gospel was revealed would come back, notwithstanding the plain words of the Quran that the Holy Prophet is the seal of prophets. A mention of the name of Jesus or son of Mary only should not deceive anybody, for in the Quran (*Sura Tahrim*) individuals from among the Muslims have been called by this name. In the chapter referred to above the Holy Quran compares one class of the faithful to Mary and then speaks of the breathing of a soul into that Mary which was unquestionably the soul of Jesus. It is, there-

fore, clear that the name Jesus has been given by the Holy Quran to some individuals of the Muslim people, and it is plainly indicated that some one from among the Muslims will first acquire the characteristics of Mary on account of his perfect righteousness, and be called by that name, and then the spirit of Jesus being breathed into him, he will be called by the latter name. In accordance with these words of the Holy Quran, Almighty God first named me Mary, and then spoke of the breathing of a soul and lastly He named me Jesus, as is clear from revelations published in the Barahin-i-Ahmadiyya.

Moreover, in the traditions it is clearly stated that in his famous night vision the Holy Prophet saw Jesus among the other prophets who are all dead. He did not anywhere in heaven discover Jesus with his physical body. All that he saw was his soul among the departed souls in the same place as the soul of John the Baptist. Of course the living could not have gone to the habitation of the dead, and therefore, Jesus could not have joined the other prophets without passing through the door of death. In short, Almighty God has borne witness to the death of Jesus in His Word while the Holy Prophet saw him among the dead, and thus by his deed he has given the same testimony. Any one who rejects these two testimonies, will be answerable to God.

The Muslims ought not to stumble where the Jews stumbled before them. They have before them the example of the Jews and know with far greater certainty than they that Almighty God never sends men back to this world. Had the second advent of a man been possible, we stood in far greater need of our lord and master the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and his return should have been vouchsafed to us, for in it was our whole delight. But

these fond hopes can not be realized and this door has been shut by Almighty God by the words. انك ميت "Verily thou art mortal." If this door were open and the Divine laws allowed the return of a person who had once departed, why was not Elijah sent for a few days before Jesus, and why were thousands of the Jews left to perish on account of rejecting Jesus on this very ground? But Elias did not come back and ultimately Jesus himself had to explain his second advent as meaning the advent of one in his spirit and power. This verdict of Jesus is plainly recorded in the Gospels and the question of second advent has thus been decided once for all. A wise man should not walk in the path which has once been shown to be dangerous. Did the Jews gain anything by insisting on a too literal interpretation of the prophecy of Elijah's second advent? Unbelief and damnation was the consequence to them, and those who walk in their footsteps, should not expect any thing better. Why do they thrust their hand into a hole from which many have been bitten before? Do they not remember the tradition.

لا يلدغ المؤمن من جحر واحد مرتين

"The true believer is not bitten from the same hole twice." They read the *Patila* every time in their five daily prayers but do not for a moment reflect on its meaning and object.

There is another consideration of great importance in this connection. On the death of our Holy Prophet, some of the companions were under the impression that the Holy Prophet was not dead and that he would come again. Upon this Abu Bakr read the verse:

ما محمد الا رسول قد خلت من قبله الرسل

"Muhammad is only an apostle and all the apostles have passed away before him." From this he concluded

as he explained to the assembled companions that there was no prophet who was not dead, and that, therefore, in the death of the Holy Prophet there was nothing strange or to be regretted, for death was the common lot of all mortals including prophets. Had the companions entertained the belief that Jesus was not dead but that he had been sitting alive on the heavens for six hundred years, they would have referred to it as going against the argument of Abu Bakr, but not a single voice was raised against it, and there was a marked agreement among all the companions that all the prophets were dead. If there was a man in whose mind the faint idea lurked that Jesus was alive, he cast it away at that moment. I say this because it is possible that owing to the proximity of the Christian religion, some unformed and short sighted men may have imbibed the false idea that Jesus was alive, but there is not the least doubt that after the sermon preached by Abu Bakr, there was not a single voice dissenting from the belief that all the prophets before the Holy Prophet were dead. This was the first accordance in a religious point among the companions of the Holy Prophet. There are other reasons why the companions of the Holy Prophet could not have entertained the belief that Jesus was alive. To them the Holy Prophet was the dearest object in the world. To men who were lost in the love of their prophet, it was quite inconceivable that their prophet should die at the age of 64, while an Israelite prophet should have been sitting alive for six hundred years on the heavens. Their fond love for the prophets could not have allowed them for a moment to consider any one as excelling their master. Cursed is the doctrine which is calculated in any way to lower the dignity of the Holy Prophet. The companions were his true lovers, and to them it would have been death in life to learn that their beloved Prophet died, while

Jesus was sitting alive on the heavens. That noble Prophet was the most beloved of all the prophets not only to his companions but also to Almighty God. It was on account of the Divine love for God's chosen Prophet that when the Christians rejected His beloved Apostle and defied a weak mortal, the jealousy of God ordained it that one of the servants of Muhammad, may peace and the blessings of God be upon him, should be made the like of the supposed deity and granted a far greater share of Divine grace and blessings than he, so that the Christians may know that all grace is in the hands of God. With this object Almighty God has raised me among the Muslims. In short, it was one of the objects of sending a like of Jesus, son of Mary among the Muslims that his supposed divinity should be brought to naught. It is as much against the Divine laws that men should go up to heaven with the physical body and inhabit those celestial regions, as that the angels should be embodied in flesh and inhabit the terrestrial globe. "And the laws of God are never changed" says the Holy Quran. (Vol. II R. R. 1903.)

Did Jesus son of Mary Peace be on him mount up into Heaven bodily ?

It is the height of absurdity to hold such a doctrine in face of all authority when there is not a single instance of it in the Word of God. Our Holy Prophet Muhammad may peace and blessings of God be upon him, was asked by the unbelievers to mount up into heaven, and he was commanded to point out to them the absurdity of such a question in the sublime words :
 قل سبحان ربى هل كنت الا بشرا رسولا
 "Say : Praise be to my Lord ! Am I more than a man, an apostle?" If there is any truth in this answer, it may well be asked, was Jesus more than a man that he was taken up into heaven without any request ? Again the Holy Quran speaks only of Jesus' having been raised

to God and not to heaven as is asserted, and this is plainly taken in a spiritual sense. The objection of the Jews against the truth of Jesus was based on the ground that having been nailed to the cross, he died an accursed death and that, therefore, according to the Mosaic Law, he did not spiritually rise to God like the true prophets, but that he was of those who were damned. It was of great importance for the Quran to raise this objection before acknowledging Jesus as true prophet and if the **نَعْي** of Jesus spoken of in the Quran, refers to his bodily ascent to heaven and not to his spiritual rising to God, the objection of the Jews remains unanswered. Such is not the case however. The Word of God has decided the dispute and refuted the objection brought forward by the Jews to negative the truth of Jesus' Divine Mission. In speaking of Jesus' *rafa*, it has placed him on the same level with the holy prophets of God and denied his subjection to curse. If this vital objection is not refuted in these plain words, the onus lies on our opponents to show in what part of the Holy Quran its refutation is contained. Or is it that Almighty God misjudged the whole case and instead of saying a single word in refutation of the charge took up a totally different story that Jesus had made a bodily ascent to heaven? Such are the straits to which our opponents are reduced! They never consider that bodily ascent is not a requisite of salvation, and that what is needed is a spiritual ascension to God. Again, the word *rafa*' is preceded by the word **تَوْنِي** which means to cause to die a natural death, and this circumstance enables us to see the nature of the *rafa*' and shows conclusively that it was only an ascension of the spirit which according to the Holy Quran is granted to every righteous servant of God after his death. To assign any such meaning to the word **تَوْنِي** as taking up into heaven with the body is a perversion of the Word of God, for nowhere in the Holy Book or in

the tradition of the Holy Prophet has the word been used in this sense, nor does any dictionary of the Arabic language thus interpret the word when as here the subject verb is God and its object a human being. Moreover to insist upon assigning such a novel meaning to the word توفى is to assert that the Holy Quran does not speak of the death of Jesus at all, and thus to set up for him an everlasting life. In that case the consequence would be that his death even at any future moment would remain unproved for wherever the word توفى is used of him (which is generally used to denote the death of human beings), it shall have to be interpreted as meaning taking up with the body into heaven. (Vol. II R. R. 1903).

The resemblances between the Mosaic and the Muslim system and their two respective Messiahs.

The Holy Quran says :

إنا أرسلنا إليك رسولا شاهداً عليكم كما أرسلنا إلى فرعون رسولا

“ We have
sent to you a prophet, a witness over you, *i. e.*, a witness of the corrupt moral state in which you are, like to the prophet whom We sent to Pharaoh.” In this verse Almighty God calls our Holy Prophet the like of Moses. Again in the chapter entitled “the Light,” the Holy Quran says :—

وعد الله الذين آمنوا وعملوا الصالحات ليستخلفهم
في الأرض كما استخلف الذين من قبلهم

“ God has promised to those of you who believe and do the deeds that are righteous, that He shall make them successors (to the Prophet) in the land like those who were made successors before them (*i. e.*, the successors of Moses)” Here the chain of the successors of the Holy Prophet is described as resembling the chain of the successors of Moses. For the truth of this resem-

blance, it is therefore, necessary that the first Prophet in Islam should be the like of Moses and his last successor the like of Jesus. Now it is universally agreed upon by the Muslims that the Holy Prophet Muhammad, may peace and the blessings of God be upon him, was the like of Moses. It is therefore, sheer bigotry to deny that the last successor of the Holy Prophet will be the like of Jesus. Such a denial is in fact a deliberate renunciation of the Holy Quran itself, for not only does the Holy Quran call the Holy Prophet the like of Moses, but it further traces out a perfect resemblance between the successors of the founders of the two laws. It is, therefore, unquestionably and undeniably true that the system of the Muslim successors of Holy Prophet must terminate in the like of Jesus, *i. e.*, in a Messiah. Moreover, as the resemblance between the first and the last of the Muslim system respectively, conclusively settles the question of the resemblance of the two systems, therefore in the Word of God stress is laid upon this point only. Nay, a resemblance has been traced even between the enemies of the founders of the two systems, and between the enemies of the last successors of the two systems. Thus Abu Jehl has been compared to Pharoah, and the enemies of the last Messiah to the Jews who rejected Jesus.

In the verse which describes the likeness of the successors of one system to those of the other, there is also a clear indication as to resemblance in point of time. In other words, the duration of time that elapsed from the appearance of Moses to that of his last successor, must correspond in length to the duration which must elapse between the Holy Prophet of Islam and the last Messiah. Now according to the Jewish account, Jesus announced himself as the expected Messiah in the fourteenth century after Moses, while the Christians think that

fourteen centuries had already elapsed from the death of Moses when Jesus made his appearance. Apparently the Jewish account claims the greater credit, but even if the Christian account is taken as the true one, the resemblance in point of time marks out the present as the time of the appearance of the last Messiah.

In fact the resemblance between the two systems, extends to every good and evil which is their lot. The Holy Quran says of the Jews **فَنَنْظُرُ كَيْفَ تَعْمَلُونَ** and elsewhere says of the Muslims **لَنَنْظُرَ كَيْفَ تَعْمَلُونَ** the purport of the two verses being that Almighty God said to the two people that after granting them kingdom and rule, He would then see whether they continued to walk in the paths of righteousness as a reward for which kingdom was granted to them or whether they departed from it. The expressions used here with regard to the Jews and the Muslims are almost exactly the same. This shows clearly that Almighty God has foretold that some of the Muslims would be exactly in the same position in which the Jews were and that they would be guilty of the same evils of which the Jews were guilty, meaning by the people their religious leaders.

The closing verse of the *Fatiha* reveals the same purport for there too by a universal agreement of the commentators the words **الْمَغْضُوبِ عَلَيْهِمْ** mean the Jews who came under the wrath of God on account of their rejection of Jesus. So also in authentic traditions it is plainly stated that the above words signify the Jews upon whom the Divine wrath was executed even in this world. To the truth of this point, the Holy Quran further bears witness in its statement, that the Jews were cursed by Jesus and hence the vengeance of heaven was brought down upon them. All these considerations show conclusively that by the **مَغْضُوبِ عَلَيْهِمْ** are to be understood the Jews who had plotted to cause Jesus to die an accursed death on the cross. Now the

prayer taught by Almighty God in these words is in fact a prophecy foretelling the appearance of a Messiah among the Muslims of the consequences of whose denial they are forewarned. Moreover when it is admitted that these verses foretell of a time when the Muslim priests would acquire a strong resemblance with the Jewish priests, it is absurd to assert that for their correction the Israelite Messiah would come down from heaven. Not only is such a supposition against the letter of the Quran which calls the Holy Prophet the seal of prophets, and, therefore, forbids the coming of an alien prophet after him, but it also contradicts the spirit of the holy word, for the Muslims would not be the best of people as described by it, but the worst of them if they are destined to inherit all the vices of the corrupt Jews, but are totally unfit for receiving the blessings of Messiahship for which office a foreigner would be needed in that case. If it is true that the Muslims must become Jews, *i.e.*, must inherit the chief Jewish evil characteristics, it follows as a necessary consequence that the Messiah needed for their correction cannot be a foreigner. The fact is that as some Muslim individuals have been called Jews, on account of their close resemblance with that people, so one individual has been called Jesus on account of his complete resemblance with that prophet and his having his characteristics. As the Muslims are not literally Jews or descendants of Israel, so the Messiah is not literally Jesus Christ, the Israelite prophet.

It should be borne in mind that the words recorded in the *Sura Fatiha* which teach the Muslims to pray that they may not become of those with whom God is angered (*i. e.*, the Jews), would not have been needed if certain individuals from among them had not been in danger of becoming Jews. Whenever there is a Divine injunction to a people to refrain from a certain course,

there is always beneath the prohibition a prophecy that some of the individuals so forbidden, will adopt that course. There is not a single instance in which all men may have observed the injunction. All heavenly books disclose this law. For instance in the law of Moses, the Israelites were commanded not to alter the Word of God, and the result was that the commandment was broken and the original text was tampered with. But such a commandment was not given by Almighty God to the Muslims regarding the Holy Quran. On the other hand, its preservation from corruption remained directly in Divine charge. Thus Almighty God says of it :

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهُ لَحَافِظُونَ

“Verily We have revealed the Quran, and verily We will be its protectors.” In short, it is a sure and certain law in the Divine word that when it prohibits a people from taking a vicious course it commands them to adopt a righteous one, it does so with the knowledge that some of them will break that law. Accordingly, it would be seen that the Divine injunction to Muslims not to become the Jews whom Divine punishment overtook in this very life on account of their rejection and persecution of the Messiah, disclosed a prophecy that some of the Muslims would follow the footsteps of the Jews and reject and persecute the Messiah that would be sent to them. No one can seriously maintain, that it was meant the Muslims would become the descendants of Israel and persecute the same Jesus, son of Mary, who was persecuted before, for neither that Jesus nor those Jews are to be seen on earth. The verse, therefore, relates to the future and not to the past, and foretells that a person would be raised among the Muslims in the last days after the manner and in the spirit of Jesus Christ and the priestly class would then abuse, torture and persecute him like the Jewish

priests of old. The hard-heartedness and evils of the Jews would be witnessed in them and, therefore, though in name they would be the followers of the Holy Prophet, yet on account of their rejection and persecution of their Messiah, they would be called Jews. If then the Muslims would turn into Jews and inherit their vices, it is necessary that one of them should also be made the Messiah, for it a disgrace to the Muslims that all dishonor and evil should fall to their lot, while glory and blessings should be reserved for an Israelite. The prayer taught in the *Fatiha* is in fact a prophetic prayer and clearly signifies that a Messiah would be raised among the Jews, and that some of them would become Jews on account of their persecutions of the Messiah, and that, therefore, every Muslim should pray that at the appearance of the Messiah, he may not be numbered with the Jews.

It should also be remembered that the wrath of God which is spoken of in the verse of the *Fatiha* referred to above, indicates the punishment that overtook the Jews in this world, for the punishment in the next will be dealt out to all unbelievers alike and, therefore, in respect of that punishment all men who undergo it, are under the wrath of God. In the verse under discussion, however, only those Jews are spoken of who persecuted Jesus and being cursed by him were punished even in this life, at first by a destructive plague and afterwards at the hands of Titus. According to the prophetic prayer of the *Fatiha*, the Muslims must follow the same course and meet the same fate. In other words it foretells that a Messiah will appear among them after the manner of the first Messiah, *i. e.*, he will not take up the sword, but propogate the true religion by heavenly signs and pure teachings, and that when he will be persecuted by the Muslims, the wrath of God will overtake them in the form of the plague and the words of prophecy that had been announced

from the beginning will be fulfilled. The supposition that the same Jesus, son of Mary, the Israelite prophet would reappear in the world in the last ages is against the spirit of the Word of God. To anyone who reads the Quran with an impartial and critical eye and studies it profoundly, it would be as clear as daylight, that the Word of God points out a close parallelism and a complete resemblance between the Mosaic and the Muslim systems : for every blessing which was granted to the former, it has reserved a blessing for the latter, and for every evil an evil. There are those among the Muslims who are like the Israelite prophets, and in the opposite direction there are individuals under the wrath of heaven like the Jews who were cursed by the Israelite prophets. The two systems may in fact be represented by two houses having two parallel sets of buildings, each complete in itself and not depending for aught on the other, the latter having been built in place of the former when it was destroyed. The Holy Quran does not depend on the Mosaic law for anything, nor are the Muslims in any way depend upon the Jews. The perfect one who comes for the Muslims comes from among them, and is spiritually fed from the blessings of the Holy Prophet, his revelation being an image of the revelation of the noble Founder of Islam. This is the point which must be rightly understood and it is here that our opponents have stumbled. It was never meant the Islam should be degraded by the appearance of an Israelite prophet for the correction of its followers. On the other hand, it should feel proud of its resemblance which entitles it to an inheritance of all the former blessings. (Vol. II R. R. 1903.)

The Promised Messiah appeared exactly at the appointed time with thousands of Signs and Testimonies.

I appeared exactly at the hour when my appearance was anxiously waited for; for me the sun and the moon eclipsed in the month of Ramzan as was foretold; in my time the plague spread in the country as was prophesied; at my advent pilgrimage to Mecca was prohibited for a while in accordance with the prediction of the Holy Prophet; my appearance was declared by the *Zussinnain*; by the construction of railways was fulfilled the prophecy relating to my time which foretold of the camels being given up for a more convenient mode of travelling; and hundreds of heavenly signs have been shown by me. Is there a man who can show the like of it? By Him in whose hands is my life, more than two hundred thousand signs have been manifested on my hands, and nearly ten thousand men or more have seen the Holy Prophet in their visions bearing testimony to the truth of my claim. Some of the most reputed saints in India have been informed of my truth in their visions. One of them died thirty years before my appearance. He was known by the name of Gulab Shah and lived in the Ludhiana district. He informed Mian Karim Bakhsh of Jamulpur that Jesus was born at Kadian and that he would come to Ludhiana. Mian Karim Bakhsh was a pious and God-fearing old man, and he related this story to me when I was at Ludhiana. His relation of the prophecy of Gulab Shah made the Maulvies his enemies who persecuted him but he remained firm. He informed me that Gulab Shah had told him that Jesus, son of Mary, was dead and that he would not come back into the world and that the Messiah for the Muslims was Mirza Gulam Ahmed whom God has by His deep wisdom and knowledge made the like of Jesus. Gulab Shah also told

Karim Bakhsh that a very hot opposition would rage against the Messiah among the Moulvies but that their efforts to bring him to naught would meet with total failure. He also said that the Messiah would come to reveal the beautiful face of the Holy Quran by removing blunders heaped upon it by the commentators. This prophecy also indicated that Karim Bakhsh would live long enough to see the Promised Messiah.

In spite of these testimonies I am declared to be a liar. The error in which my opponents are involved lies in their wide expectations. They think that every word recorded in the traditions must be fulfilled literally, and that the claimant to Messiahship must be rejected if he does not answer to the description of a single tradition, however unreliable it may be. But such a literal fulfilment of the prophecies which are in the hands of a people has never taken place. Jesus did not appear in the manner in which the Jews expected his appearance on the basis of their traditions. Similarly all their proposed signs were not fulfilled in the person of the Holy Prophet Muhammad, may peace and the blessings of God be upon him. They thought that the last prophet would be from among the Israelities but Almighty God raised him from among the Ishmaelites. Almighty God could have given, if He had so willed, all the particulars about the Holy Prophet in the prophecies so that the Jews should have recognised him at once, but it is His established laws that when He discloses a secret, He attaches to it a certain obscurity to try men and to separate the wise from the unwise. For the Promised Messiah to fulfil all the different signs proposed by the different Muslim sects, is impossible in the very nature of things. Every sect has in its hands a different set of signs and it cannot be satisfied until all of them are fulfilled. In fact it is the function of the Messiah as a Divinely appointed Judge to sift truth from error

and to declare what is false and erroneous in each sect's belief. In the prophecies relating to his advent, he is described as "the Judge" and this shows that at his advent every sect shall have in its code of beliefs a certain amount of error mixed with truth. Therefore it is a serious error to think that unless all the proposed signs are fulfilled, the claimant to Messiahship cannot be accepted. If some of the signs are fulfilled, it would follow that the traditions speaking of the others, which are not fulfilled, are fabrications and must be rejected. The Jews who accepted Jesus or our Holy Prophet acted upon this wise rule and, therefore, they were saved. They had to reject a very large mass of tradition and then they found the truth. It was sufficient for them that many of the appointed signs had been manifested, and the truth of the claimant was further made clear by the Divine assistance which was granted to him.

In fact such light has been thrown upon every side of the question of my claim to Messiahship that it shines out like the meridian sun. The Holy Quran has decided the question that Jesus died a natural death and that he would not come again into the world. As to traditions, a hundred thousand of them cannot be given any credence against the verdict of the Quran, and if they contain any statement which is at variance with the Holy Quran, they must be rejected as spurious and fabricated. The Holy Quran has also decided that the successors of the Holy Prophet would be raised from among the Muslims that there would be a likeness between them and the successors of Moses, the last one only in each system coming in fulfilment of promise given beforehand. The two most authoritative works on tradition, Bokhari and Muslim, also speak of the Promised Messiah being from among the Muslims. The Quran and the authentic traditions are, therefore, both in agreement as to the Promised Messiah

being a member of the Muslim community. When these points are settled, it only remains to be seen whether my claim to the Promised Messiahship can be demonstrated to be true. The Holy Quran has described all circumstances and signs attending my advent in full and clear terms and has even hinted at my name. In the traditions even the name of my village has been given *Kada* and in the Bokhari my personal appearance has been described and distinguished from the Israelite Messiah. It is alluded to in one tradition that the Messiah would appear in India, for India is described as the working-centre of the Anti-Christ and it is also stated that the Promised Messiah would appear at a place to the east of Damascus, Kadian occupying exactly that situation. Other signs detailed in the traditions have all been fulfilled, and as they have already been pointed out above, we need not repeat them here. Moreover Divine assistance has been with me in the same manner as it was with the chosen prophets of God. Nearly two hundred thousand people have been led to virtue and piety by swearing repentance on my hands. The foundations of the Christian religion are shaken and the whole superstructure is destined to fall. Islam has been divided into numerous sects and fallen off from the high standard of purity and righteousness which it originally taught. False doctrines and evil practice prevail throughout the world, and drunkenness with all sorts of immorality is in full force. The world has undergone a deep change and every wise heart is waiting for a true spiritual Reformer. Such are the signs that have been fulfilled and such the condition of the world. Under these circumstances, I was commanded by Almighty God to announce myself as the long-expected Messiah. The heavenly signs which have been manifested in support of my claim can be counted by thousands. The whole world has shown its powerlessness to produce their like. The

fulfilment of thousands of prophecies published before hand is such a proof of my truth that it can not fail to convince an unprejudiced mind. (Vol. II R. R. 1903).

**Hear! Ye Christian of Europe and America!
and Ye Seekers after truth!**

Ye, Christians of Europe and America! And ye seekers after truth! Know it for certain that the Messiah who was to come has come, and it is he who is speaking to you at this moment. Heaven and earth have shown signs, and the prophecies of the holy prophets of God have seen their fulfilment. Almighty God has shown through me thousands of signs and furnished arguments of my truth in every way. I say to you truly that if the heavenly signs which have been shown on my hands, had been shown by Jesus, son of Mary, the Jews would have been saved from destruction except such as were the sons of perdition. Who is not aware of the effect of Jesus' signs on the minds of the Jews? Only one instance is sufficient to illustrate it, *viz*, the case of Judas Iscariot, the favorite apostle for whom a throne had been promised in heaven, but who apostatized even in the presence of the master. Not only did he by his apostacy deprive himself of the promised throne but he also threw Jesus into innumerable difficulties. All ye that are desirous of perpetual happiness and eternal salvation, fly to me, for here is the fountain which will purge you of all your impurities, and here you will find that salvation which is the fruit of certainty and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus is a vain trust. Had he been crucified not once but a thousand times, even then he could not have saved you. Salvation is in faith and love and certainty and not in the blood of a man. Time is giving you the warning that the theory of a blood-bath is a false theory, there

fore repent of such beliefs while there is time and before you are called to stand before the throne of God. Almighty God has sent me in this age that I might bear witness that all faiths have become corrupt and been tainted with falsehood with the only exception of Islam. If the truth of my testimony is not sealed by Divine authority, I am not true, but if the witness that I bear is confirmed by the Divine seal being impressed upon it, remember lest you bring yourselves under the judgment of God by rejecting truth. A weak mortal, the son of Mary, is by no means your God. *To me is given the spirit, against which no one can stand.* If you know that there is none among you who with the assistance of the spirit, can withstand the holy spirit that has been given to me, be sure that your silence would bring you under the judgment of God. And peace be unto those who follow the truth. (Vol. II R. R. 1903).

Why is the Promised Messiah sent from among the Muslims ?

“ I had never any desire to claim to be the Promised Messiah on the other hand I loved to remain in solitude and to be quite unknown to the world abroad. But Divine wisdom ordained it otherwise and God enjoined me to come out of the corner of solitude which I loved. Almighty God does not love that greater honor and dignity should be attributed to a man than that to which he is entitled for this is against His Unity. Hence because Jesus whom God sent as a Messiah to the Israelites was taken for a God, Divine jealousy ordained that another man should be sent as a Messiah so that the world may know that the first Messiah was nothing more than a weak mortal. Almighty God has, by raising one of the followers of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, to the dignity of the Messiah, not only corrected the error of the Chris-

tians in unduly exalting Jesus, but also revealed the true dignity of him whose servant appears as the Messiah of the last ages. Another reason why the last Messiah is raised from among the Muslims is that Islam is a living religion whose blessings shall not be intercepted to the day of Judgment. It shows how great is the sanctifying power of our Holy Prophet that his spirituality has not ceased to cast its wholesome influence upon his followers even after thirteen hundred years" (Vol. IV R. R. 1905).

One God one Prophet and one Faith.

It (Quran) says : **وان من امة الا خلا فيها نذير** "There is no people among whom a Warner has not been sent;" and again **يذو صحفا مطهرة فيها كتب قيمة** i. e., the Holy Quran contains all the true and sacred scriptures that were revealed before it. These verses show that in the earlier ages Almighty God gave a separate revelation to every nation which has settled in a different country because the circumstances then necessitated such a course, but that now He wills to make them all one as He is one. To gather all into one fold, He sent the Holy Quran and revealed therein that a time, shall come when He shall make all people one nation, and all countries one land and all languages one language. Now we see that the world is making an approach to this state and the relations between different countries are fast strengthening. The means of travelling have been extremely facilitated, and the interchange of ideas between far and distant lands has become very easy. The union of different nations has been rendered possible by free and easy intercourse. The construction of railways is deemed to render it possible for a person to travel round the world in forty days. The communication of message has been rendered easy to a degree which passes belief. From this it appears that it is the will of God to make all people one nation as they were one in the beginning, so that the circle

of creation may be complete, and there may be one God, one Prophet and one Faith. The principle commends itself to every reasonable being that when different nations lived in different countries and had no means of easy communication and easy intercourse, Almighty God sent His prophets among all the people and did not keep back His favours and grace from any people, but when their union was rendered possible, He comprised all truths and all the rules of guidance in one heavenly Book and revealed it in a language which is the mother of languages, *i. e.*, in Arabic (Vol. II R. R. 1903).

The Early Life and Mission of the Promised Messiah.

I have been inspired by God to execute this mission and to invite men to the truth. God has committed to me a message, and has commanded me to deliver it to the world. I have taken this work in hand at the bidding of my Master, and it is nothing but doing my duty and paying the debt which I owe to the world.

Let it be known that I claim my descent from noble and respectable ancestors. I have received information from on high that their original home was Samargand. After their settlement in this country, the reigning monarch, knowing their position and nobility, entrusted them with the command of armies and the government of provinces. In course of time one of my forefathers became the head of an independent state. He and his descendents ruled over it ably and peacefully until the time when the Sikh hordes overran this fair country. The brief term of Sikh ascendancy was marked by complete anarchy and bloodshed, and the people were plunged into unspeakable misery. The state of my ancestors could not hold out against the rapacious Sikhs; they seized upon it and threw the reigning chief into prison. Afterwards they turned him and his family out of house and home. It was winter and the nights were terribly cold. Shivering with cold and utterly prostrate with grief at their sad lot, the sufferers were turned out one dismal stormy nights from their father's land, and were compelled to seek asylum in a neighbouring state whose ruler was friendly to them. He opened to them his hospitable door and received them as honored guests. At last the measure of Sikh iniquity became full to the brim, and the time came when the plundering career of these marauders was to receive a check.

The British came just like the rising sun and dispelled the dark clouds of Sikh tyranny. They gave the country not only peace and tranquility but above all religious liberty which to me seems the greatest boon which a just ruler can confer upon a subject people. The victims of Sikh oppression once more breathed freely. The surviving members of our family returned to their native country to share in the general peace and received back a small part of their former state.

Time went on. At last my turn came; but almost nothing of my ancestral state descended to me and at my father's death I was left quite forlorn. At this period of my life scarcely any body knew me. Even my fellow villagers gave me the cold shoulder and I was forsaken by everybody. But I was quite satisfied with my lot and never showed signs of discontent. Indeed, I had never at any time in my life sought honor and distinction. I was naturally inclined to lead a retired and an unknown life and never thought of being considered a distinguished member of society. Even in my father's life-time, I never liked to receive visits. Long interviews were always irksome to me and they made me sad and downcast. This disposition in me did not escape the notice of my father. He gave up all hope of me and regarded me as little better than a guest who ate his bread and did nothing for him. Being fully convinced that I was given up to solitude and a life of devotion, and had a fixed aversion to mixing with society, he had great apprehensions of my condition in the world. He urged me to improve my worldly prospects and do something for my material prosperity. Like a kind father, he painted before me worldly greatness in very vivid colors, but in this matter found me quite deaf and blind. For me these pleasures had no attraction because I felt myself irresistably drawn to the source of all enjoyments.

At last the time came when God called away my father. When my father was yet alive and before any fatal symptoms appeared, the Word of God came to me at midday foretelling my father's death after sunset that very day. No sooner the idea of his death passed into my mind than the inspiration of God broke forth upon me in the following words: ا ليس الله بكاف عبده

"Is not God sufficient for His servant." My father died after sunset as the Word of God has spoken, and this happened on a Sunday night. It was thus on a Sunday that I passed from the shelter of worldly protectors into the protection of my great Master. As the creation of the world commenced on a Sunday, so God ordained that Sunday should also be the first day of that glorious new world into which I was entering. In memory of this blessed inspiration, I immediately got the words of God engraved on the stone of a ring which I have always kept with me. In accordance with this word which God spoke to me, He took charge of all my affairs, himself became my teacher, Himself guided my soul in all concerns, Himself supplied me with all I required and Himself crowned me with honor and glory. I was unknown, God made me famous; I was unrecognised, God gave me glory and renown; I was in want, God granted me affluence. This grand prophecy now shines forth like the Meridian sun.

Thus God gave me honor and glory. But I had not the least idea that He would present me before the world as the Promised Messiah, and through me would fulfil His promise. As for myself I always shunned the path of renown and wanted to be left alone with my meditations I studiously avoided society and all my enjoyment consisted in living a retired life. But God's command was imperative. He charged me with the duty of inviting men to Him and fulfil His pleasure. I took up that duty like a faithful servant.

I have a friend whose love has pervaded my whole being and has made me averse to worldly greatness.

I see that the land of those who seek the world, is often stricken with famine ; but the land of love never sees dearth.

Most men are drawn to the pleasures of sense, but I am attracted to that beautiful face whose sight gives eternal bliss.

I cleave to my beloved one and this nearness has lighted up the recesses of my heart.

I have vowed a solemn vow that I will never quit His side even if lions and wolves may tear me to pieces.

Other people's glory departs with their breath, but the glory which love brings is everlasting.

They abused me and I do not know why ; shall I ever desert my friend and act against His will.

In this way I became wholly God's and cut of all connections with the world and its people, and had very little to do with its concerns. I remember that I was quite young when I felt myself powerfully attracted towards my Lord and there dawned upon me the dim consciousness of a future when God would use me as His instrument in carrying out one of His great plans. I was like gold hidden in dust which was to display its brightness at last. In my youth when my father saw that I was slow in the business of the world and was always devoted to religion, he was much ill at ease and tried his best to persuade me to climb the heights of worldly greatness, and gain wealth like my forefathers. But he little knew that God had another sort of greatness in store for me. He illumined me when the world was immersed in cimmerian darkness, and made me a beacon of light to give light to the whole world, and by His grace He made me the Promised Messiah. Then He helped me in various ways. He manifested Himself to me and eclipsed the sun and the moon to

verify my claim. The announcement of my claim to the Promised Messiahship was received by the Maulvies with outbursts of great indignation. They set me up as a liar and branded me with heresy. Had it not been for the fear of the authorities, they would have taken my life. They thought that the Messiah would come down from heaven. I did my best to make them think to the contrary and by reasons and arguments pointed out to them the error of their belief, but they persistently shut their ears against me.

Listen O earth! and bear witness O Heaven! that I have received inspiration from on high, and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a Judge remove the difference that are tearing asunder the Muslim sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about a spiritual transformation in the whole world. I am not an impostor nor am I given to lies. God knows that I am not one of those who lead men into evil and sin. Let every one remember that a liar never prospers but meets a disgraceful and miserable end. My revelations are from God and have all the signs of a Divine revelation. They are repeatedly impressed upon me as being from God and my heart is filled with the conviction that they are Divine. They are always in conformity with the letter and spirit of the Holy Quran. They are accompanied by extraordinary manifestations from heaven and their heavenly origin is confirmed by the heavenly signs which attend them. Therefore they are not delusions but real manifestations of Divine will. Does the world think that it cost me nothing to receive this inestimable blessing? No; I had to undergo the severest hardships. I flung myself into the fire of love and was wholly consumed. My heart bled and I was

ground to dust. It was then that He revealed to me His radiant face and I got not only revelation but also true wisdom. Most of the revelations which I receive contain prophecies. Now, the deep secrets of the future are known to none but God, and, therefore he who foretells the future, must necessarily be from Him. The wicked who set their affections upon worldly glory can never get access to what is exclusively God's. Can God take into His confidence one who has set the trap of fraud to ensnare His people, who instead of showing men the right path leads them to destruction and injures the cause of truth? It cannot be. God brings the impostor to a bitter end. He invariably and speedily roots him out and sends him to eternal perdition.

It is a Law of God that He always raises a Reformer at the time of spiritual and moral decay. Agreeably to this law, He revealed Himself to me that through me He might infuse new life into men dead in spirit. He exalted me to the dignity of Mahdi and Messiah and opened up to me all the treasures of sacred wisdom. He has made me His instrument in bringing falsehood to naught. The reason of the Messiah being styled the Judge (Hakam) is that he shall make his appearance when the Muslim community shall have been split into many and contending sects. The Messiah shall put a stop to all discord by his just and final verdict in all religious questions. In his days no system of belief shall be free from conflict of opinions. But he shall sift truth from error and shall take up the side of truth and declare against error. The cause of his being called the Mahdi (the Guided) is that for his wisdom and knowledge he shall not be indebted to mortals but the Almighty Himself shall be his instructor and guiding star as He was of the Holy Prophet. He shall enjoy personal communion with God and shall be educated in the seminary of heaven. He is entitled the Messiah because

for the propagation of Islam he shall not wield weapons but shall place his sole reliance upon heaven whose blessings he shall call down as if by a miraculous touch and gain his ends through them. The weapon at his command shall be his heartfelt prayer uttered with tearful eyes. The spiritual personality of the Messiah and the Mahdi is a combination of the spiritual personalities of the Holy Prophet Muhammad and Jesus, may peace and the blessings of God be upon them. Some of the phases are derived from the one and some from the other and are thus intermixed to form a complete and uniform whole. In other words, their spirituality pervades his whole being and as it were supplies the fuel which keeps up the heat of his spiritual life. Both these great personages have appeared again through him, and both constitute the key to the secret of his being. Now, one of the untold perfections of the Holy Prophet was that the word revealed to him, could not be equalled in its beauty and excellance by the combined efforts of all mortals. The Promised Messiah in the quality of the Holy Prophet's vicegerent has also inherited that perfection, because being the very image of the Holy prophet it was impossible that he should not have inherited this heavenly perfection. In the same manner the Promised one has inherited the perfection of Jesus Christ. And as the personality of the Promised Messiah was quite blended with these two personalities and was wholly lost in them, therefore the names of these two chosen ones of God predominated over his own name and on heaven the names of these two great ones were appropriated for him. (Vol. II R. R. 1903).

The Teachings of the Promised Messiah.

To follow me it is necessary in the first place to believe in one God, the Creator and the Supporter of all existence, powerful over all, eternal, everlasting and unchanging in His attributes, neither being a son nor having a son, and free from suffering injuries, cross or death. Being far off He is yet very near, and being near He is still very far, He is one but His manifestations are many. For those who renew themselves, He is a new God, and His dealings with them are new. They witness a transformation in God to the extent to which they transform themselves. But it is not God who changes, for He is unchanging and perfect in His attributes from all eternity. It is a new manifestation of Divinity which is disclosed to a man when he is transformed by a renewal of his mind. As a man rises higher, a higher manifestation of Divine power is revealed to him. When he shows an extraordinary transformation, Almighty God reveals to him extraordinary manifestations of His power. This is the root from which signs and miracles spring.

Such is my Lord, in Him you must believe and Him you must set before you. Let God be uppermost in your mind, let Him be dearer to you than your own selves, your comforts and all your connections. Be ye constant and firm in His path so that no storm might shake you. The world trusts in its resources and prefers not God to its own dear objects but trust ye in God alone and prefer Him to all else, so that you may be numbered upon heaven with His people. Almighty God has been exhibiting His signs of mercy from ancient times, but you cannot avail yourselves of His tender mercies until you are one with Him and fulfil all the laws of righteousness. His will must be your will and His desires your desires. Be faithful to Him in

adversities and lie at His door whether He hearkens to your voice or not, so that His will be done in all cases. If you trust in Him thus, the Living God who has long hidden His face from the world will manifest Himself in you. Is there any one among you who can act upon these ordinances, who can seek to do the will of God and submit to the decree of heaven without uttering a word of complaint? When adversities encompass you all about, your faith in Him should be greater.

Let all your power be exerted to establish His unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them but try your best to do good to them. Speak not the word of pride and vanity to any one though he be your subordinate or servant. Abuse not any one though he might abuse you. Walk upon earth in humility and meekness and sympathise with your fellow-beings, that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms with your heart. If you are in a high place, glory not in your greatness and do not look down upon the lowly but have mercy upon them. If you are learned, glory not in your learning, and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly toward the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous. Worship not the creatures but severing all your earthly connections, be ye wholly devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your

Lord is holy. Let every morning bear you witness that you have passed the night with righteousness, and let every evening bear you witness that you have passed the day fearing God.

Be not afraid of the curses of this world, for they are like the smoke which disappears instantly and cannot turn the light of your day into the darkness of night; but fear the curse of God which comes down from heaven, and bring ruin, both in this world and the next, upon the heads of those upon whom it descends. You cannot save yourselves with hypocrisy, for your Lord sees the inmost secrets of the heart. Can you deceive Him? Therefore stand uprightly before him, purge your hearts of every impurity and cleanse them of every dross. If the slightest darkness remains in you, it shall overcome your light and all shall be darkness. If there is vanity, hypocrisy, self-approbation or idleness in you, you cannot be acceptable in the sight of God. Be not deceived that a few words that your lips utter, are the goal of your life, for Almighty God wishes to bring about a thorough transformation in your lives. He demands of you a death, after which He shall breathe a new life into you. Be at peace with each other and forgive the trespasses of your brethern, for wicked is the person who does not agree to be at peace with his brother. He is in danger of being cut off, for he sows the seed of dissention. Renounce your desires and passions in every way and settle your differences quickly. Being true, humble yourselves like one who is in error, that you may be forgiven. Get rid of the fatness of passion because strait is the gate to which you are called, and a fat man cannot enter in it. Woe unto him who does not accept these words which have come out of the mouth of God and have been taught by me. If you wish that God may be pleased with you upon heaven, be at agreement with one another as twin-born brothers. Greatest among you is he who most forgives his

brother's trespasses. Woe betide him who does not forgive and periaists in vengeance. Such a one has no share in me.

Fear the curse of God, for the Lord is a holy and jealous God. The workers of iniquity cannot attain the nearness of God. The proud, the unjust and the dishonest cannot approach Him. Every one who is not jealous for the name of the Lord, cannot draw nigh to Him. They who are greedy of every sordid earthly gain like dogs or are busy like ants in gathering the riches of this world, or fall like vultures upon the carrion of vile things of this world, and lead their lives comfortably in these enjoyments are turned away from Almighty God, and can have no access to His presence. An evil eye cannot see Him and an impure heart cannot know Him. Who casts himself into fire for His sake, shall be delivered from hell-fire; who weeps for Him, shall laugh; and who cuts asunder the ties of this world for His sake, shall meet Him. Be ye the friends of God with a sincere heart and with faithfulness and zeal, that He may befriend you. Show kindness and mercy to your servants, your wives and your poor brethren that mercy may be shown to you on heaven. Be ye for God in right earnest that He may be for you. The world is a place where trials and afflictions await you on all sides and the plague is only one of them. Take hold of God with firmness and fidelity that He may keep these calamities from coming nigh you. No one can be smitten with a calamity upon earth until a decree is issued from heaven; nor can an evil be removed until mercy descends from heaven. It is wisdom to take hold of the root and not to trust to the branch. It is not forbidden you to make use of a medicine or to resort to a measure, but it is forbidden you to put your trust in these, for nothing will happen but what God wills. If any one can, let him trust in God for to trust in God is the safest course.

I also enjoin upon you not to forsake the Quran, for in it is your life. Those who honor the Quran, shall be honored upon heaven; those who prefer the Quran, shall be preferred upon heaven. There is no book on the face of earth for the guidance of the world but the Quran, and no apostle for the intercession of mankind but the Holy Prophet Muhammad, may peace and the blessings of God be upon him. Endeavour to bear true love to this Prophet of honor and glory, and do not give excellence to any one over him that you may be written on heaven among those who are saved. Do not deceive yourselves that you shall see salvation only after your death, for true salvation is that which reveals its light in this very life. Who is saved? He who knows the existence of God to be certainly true and certainly knows the Holy Prophet Muhammad, may peace and the blessings of God be upon him, to be the intercessor between men and God. Under heaven there is no other apostle of equal dignity with the Holy Prophet, nor any book of equal excellence with the Holy Quran. To none has Almighty God willed to vouchsafe an everlasting life, but the chosen Prophet lives for ever. Of this his everlasting life Almighty God has thus laid the foundation that He has continued the benefits of his Law and spirituality to the day of judgment, and through the continuance of his spiritual blessings, has at last favored the world with the advent of the Promised Messiah whose advent was necessary for the completion of the Islamic building. It was necessary that this world should not have come to an end until a spiritual Messiah had been raised in the Muslim line like to the one who had been raised in the Mosaic line. I am that Messiah : God has ordained it to be so. The fool fights with his God but the wise man submits to His decrees. He has sent me with more than ten thousand shining signs of which the plague is also one. My soul cannot intercede for the safety from

this calamity of any but such as sincerely enter into my discipleship, follow me with a true heart and forsake their desires in submission to my will.

Ye people! who call yourselves my followers, you cannot be recognised as my followers upon heaven until your footsteps fall on the path of true righteousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you actually see Him. Keep your fasts faithfully for the sake of God. Such of you whom the Law requires, must give alms in accordance with its directions. If the pilgrimage to Mecca is obligatory upon you, and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so as to hate it. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of every goodness; if the root has not dried up, the deed shall prosper. It is necessary that you should be tried with various afflictions and adversities as the faithful before you were tried. Beware that you stumble! Earth cannot inflict any harm upon you if the tie by which you are bound to heaven is a strong tie. It is your own hands and not your enemy's that cause you a loss. If your earthly honor is all lost, God will give you an eternal glory upon heaven. Do not forsake Him, therefore. It is necessary that you should suffer various afflictions, and be deprived of some long-cherished hopes, but be not grieved, for your God tries you and examines the faithfulness of your hearts in his path. If you wish that even the angels should praise you upon heaven, rejoice when you are persecuted, and be thankful when you are abused, and dis sever not the tie when you meet with failures. You are the last of God's chosen people; therefore do deeds exceeding in their excellence the deeds of every other people. Whoever is slack

and remiss among you, shall be cast off as an excrement and shall come to a grievous end. Hear me, for I give you the glad tidings that your God really exists. Though all the creatures are His, yet He selects him from among all who selects Him for his Lord, and He comes to him who goes to Him, and glorifies him who declares His glory. Come to Him with your hearts cleansed of every guile and duplicity, and your tongues, eyes and ears purified of every defilement.

God requires you to believe that there is one God and that Muhammad may peace and blessings of God be on him is His prophet and the seal of the prophets and the greatest of all. No prophet shall come after him but only he who is spiritually clothed in his clothing, for the servant and the master are as one and the branch is not independent of the root. Therefore, he who losing himself in his master, receives the title of prophet from God, does not break the seal of prophecy. It is like one's own image in looking glass. Such an image of the Holy Prophet is the Promised Messiah. This is the secret of the words which the Holy Prophet spoke with reference to the Promised Messiah that he shall be buried in his grave. He plainly meant that he is but his own self. Believe it also that Jesus, the son of Mary, is dead. His tomb is situated in the Khan Yar Street, Srinagar (Cashmere.) The Holy Quran speaks of his death on various occasions. The religion of the cross cannot die except with the death of Jesus. What is the use of holding him alive against the teachings of the Holy Quran? Let him die that the true faith of God may live. Almighty God showed the death of Jesus by His Word and the Holy Prophet saw him among the dead in his vision of heavenly journey. Thus the Holy Quran plainly describes Jesus' death by quoting his own words in answer to a

question from God if he had taught the people to take him for a God : *وكنس عليهم شهيدا ما دمت فيهم فلما توفيتني كنت انت الرقيب عليهم* : God :

“And I was a witness of their actions so long as I lived among them, but since Thou, O God, has caused me to die, Thou hast watched over them.” This verse tells up plainly that the Christians departed from Jesus’ teachings *after his death* because he witnessed their actions so long as he lived among them, and the corruption took place after God caused him to die. There is, moreover, an admission here on the part of Jesus that he was ignorant of the corruption of the Christians, which he could not have been, if he had been alive and had personally come back into the world, and with his own hands destroyed the false religion. In the latter case, his proper answer to the question *“Didst thou say to the people: take me and my mother for gods beside God,”* should have been, “Almighty God! Thou knowest that not only did I not teach any such doctrine but in my second advent, I uprooted this evil doctrine.” How can his ignorance of Christian corruption be consistent with his second advent? In another verse, the Holy Quran plainly hints at his journey to Cashmere. Thus it says : *“واوينهما الى ربوة ذات قرار ومعين”* : “And we gave the son of Mary and his mother a refuge on a lofty place which was secure and watered with springs.” This is a description of Cashmere. Moreover the verse plainly indicates that this took place after some heavy misfortune or great danger, for the word *ادى* signifies the giving of refuge in danger; and with the exception of the event of crucifixion, no other event of great misfortune or danger to Jesus is recorded in history. Similarly the Holy Prophet not only testified to Jesus’ death by stating that he saw him among the dead prophets, but settled the question of Jesus’

death with his own death. The death of the Holy Prophet is an insult to his glory if Jesus is alive.

As for me, it should not be imagined that I deny the excellence of the prophet Jesus, peace be on him. It is true that Almighty God has informed me that as the founder of the Muslim law is greater than the founder of the Mosaic law, so also the Messiah of the Muslim line, is greater than the Messiah of the Mosaic line, still I honor the son of Mary, for spiritually I am one with him, being the last of the successors of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, as Jesus was the last of the successors of Moses. He was the Promised Messiah of the Mosaic line as I am the Promised Messiah of the Muslim line. Therefore I hold my namesake in honor, and all those who assert to the contrary and say that I do not respect him, are mischief-makers and they invent a lie concerning me. Not only do I revere Jesus, but I also honor his four brothers, because they were all born of one mother. Nay more, I regard the real sisters of Jesus as holy women, for they were all equally the issue of Mary. And who is Mary? She is the good woman who passed many days as a virgin in the service of the temple, and did not give her consent to a match until the elders of the people insisted upon it on account of her pregnancy. Some people object to her marriage as illegal according to the Mosaic law for having taken place during her pregnancy, and for being in violation of the vow which she had vowed to pass her life as a virgin, as well as for being a polygamous marriage her spouse being already a married man, but I say that the circumstances under which all this was done palliate the violation of the law and it was a case of compulsion rather than of choice.

Again I say to you, do not imagine that your mere outward entrance into my sect will do. An outward act is nothing if un-

attended with a transformation of the heart. Almighty God sees your hearts and shall deal with you according to their state. Hear, and in saying this I am discharged of the responsibility of delivering my message to you, that sin is a poison and therefore shun it, and that the disobedience of God is an abominable death and therefore eschew it. Pray God that strength be given to you. He who, when he prays, is faint-hearted and does not consider God as powerful over everything except where He Himself has promised to the contrary, is not of my followers. He who forsakes not lying and deceit, is not of my followers. He who is involved in the greedy love of this world and does not even raise his eye to look the next, is not of my followers. He who does not in practice give a preference to matters of religion over his worldly affairs, is not of my followers. He who does not repent of every evil and wickedness, such as drinking wine, gambling, looking to lust, dishonesty, bribery and every other iniquity is not of my followers. He who is not regular in his five daily prayers, is not of my followers. He who is not constantly supplicating before God and praying to Him with humbleness of heart is not of my followers. He who forsakes not the company of the wicked who cast their evil influence over him, is not of my followers. He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives, is not my followers. He who refuses his neighbour the least good in his power, is not of my followers. He who forgives not the trespasses of others and harbours revenge, is not of my followers. The husband who is false to his wife or the wife that is false to her husband, is not of my followers. He who breaks in any way the promise which he makes at the time of *Baiat*, is not of my followers. He who does

not believe in me as the Promised Messiah and Mahdi, is not of my followers. He who is not ready to obey me in all that is fair, is not of my followers. He who sits with the wicked and chimes in with those who reject me, is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief, gambler, usurper, wrong-doer, liar, forger, every dishonest person, every one given to bribery, every accuser of his brother or sister, and every one who sits in such company, is not of my followers. Every one who does not repent of his wicked deeds, and hates not the congregation of evil-doers, is not of my followers.

These are all poisons which if you take, you cannot be saved. Light and darkness cannot be in the same place together. Every one who is crooked and not clear before God, cannot get the blessings which are granted to those who are of a candid heart. Blessed are they who are upright of heart, who purge their hearts of every dross, and serve their Lord faithfully, for they shall not be lost. God shall not disgrace them, for they are God's and God is theirs; they shall be delivered in the day of affliction. Their enemies who plot against them, are fools, for they are in the bosom of God and He is their supporter. Who have faith on God? Only those who are such. He is also a fool who plots against a wicked, mischievous and daring transgressor, for he shall perish of himself. Since God created the earth and the heavens, it has never happened that He should have destroyed and brought to naught the righteous. On the other hand, He has been displaying for them His deeds of wonder and will even now show His power. The Lord is faithful God, and for His faithful servants He shows His wondrous deeds. The world would swallow them and their enemies gnash their teeth against them, but He who is their friend, save them from every path of destruction and makes

them victorious in every field. Blessed is he who holds fast the skirt of such a God. I have believed in Him; I have known Him.

That God is the God of all the world who revealed His Word to me, who showed mighty signs for me, and sent me as the Promised Messiah in this age. Besides Him, there is no other God neither on earth nor in heavens. Blessed is he who believes in such a God, for he shall be happy. Woe to him who does not believe, for he shall be forsaken and his days shall end in grief. I have received the revelation of my God which is brighter than the sun. I have seen Him and known Him that He is the God of the whole world and there is none besides Him. What a powerful and supporting God that I have found, the owner of mighty wonders that I have seen! The truth is that there is nothing impossible with the Mighty God but He does not do that which is against His Book and promise. Therefore you when you pray, be not faint-hearted like the ignorant *naichries* who have limited the laws of nature to their own narrow circle of imperfect reason and understanding which is not testified to by the Book of God. These are rejected by God for their little faith, and their prayers shall never be listened to. They are blind and not seeing, dead and not living. They set against God laws framed by themselves and set limits to His unlimited powers. They look upon God as weak and shall be dealt with according to the weakness of their faith. But thou, when thou standest up for prayer, shouldst be certain that thy God is powerful over all. Then shall thy prayers be accepted and thou shalt see the wonders of the power of God which I have seen. My witness is not of hearsay but of actual sight. If a person does not consider God as powerful over every thing, how can his prayers be accepted and how can he have the courage to pray to God for deliverance, which he deems to be against the laws of nature, from afflictions and adversities. But

thou blessed man, be not so weak of faith. Thy God is the Omnipotent Being who has hung innumerable stars without any pillars to rest upon, and who has created heaven and earth out of nothing. Does thou suspect that He shall not be able to help thee in thy difficulties? Nay, but thy own mistrust shall deprive thee. Almighty God is never weak, but His Holy Word teaches us with regard to His laws of prayer, that out of His infinite mercy, He deals with the supplicants like a friend. Sometimes He does not enforce His own will but accepts the prayer of the supplicant as is indicated in *ادعوني استجب لكم* "Ask and I shall give." Again, He executes His own will and requires the supplicant to submit to it as He says: *ولنبليكم بشئ من الخوف والجوع* "Verily We shall prove you with somewhat of fear and hunger." This He does that He may elevate the certainty and knowledge of a person when his prayer is listened to, and that again by making His servant submit to His will, He may grant him the honor of His pleasure, elevate his dignity and promote him in the path of guidance by thus loving him.

In short, our God has innumerable wonders but shows them only for those who are His in faith and sincerity. He does not display them to those who have no faith in His wondrous might and are not His faithful servants. Woe to him who is still ignorant that he has a God who has power over every thing. My God is my paradise; in my God have I my highest bliss for I have seen Him and found that He possesses every beauty. This is a wealth to be possessed though one's self may be lost in gaining it, and a jewel to be bought though one's self may be extinguished in getting it. All ye that lack this blessing, run to this fountain for it shall quench your thirst. It is the fountain of life and shall save you from destruction. Ah! what should I do and how should I impress these glad tidings upon the heart! With what trumpets

should I declare the wonderfulness and might of God on every inhabited corner of the earth that all men may hear it ! What remedy should I apply that their ears may be opened to my voice !

If you will be God's people, know it for certain that He shall be your God. You shall be sleeping and God shall be awake for you. You shall be negligent of the enemy and God shall see him and frustrate his evil plans. You are not yet aware what power belongs to your God. Had you known it, no day would have ever found you grieving for this world. If any one has vast treasures in his possessions, will he weep and cry or commit suicide for the loss of farthing ? If you had been aware of the rich treasure that your God will perform all things for you and that He will be your refuge in every distress, you would not have been mad after the world. Your God is a precious treasure ; set great store by Him for He assists you in every step that you may take. Without God you are nothing and your means and plans are useless. Do not imitate the alien people who have put their whole trust in earthly means. Like the serpent that eats dust, they eat the dust of earthly means, and like the dogs and vultures which fall upon a rotten carcass they are tearing a carrion with their teeth. They are removed farthest off from God. They worship men and eat swine and drink wine like water. For their excessive trust in earthly means and ceasing to pray to God for help, they are dead. The heavenly spirit has quitted them as a pigeon quits its nest and takes flight. Their inwards are infected with the leprosy of worldworship which has consumed them from within.

I do not forbid you to have recourse to the means which are necessary to attain to an end, but I forbid you from becoming slaves to the means, from trusting in them alone and forgetting God who provides the means. Had you an eye, you would have seen that besides God all is naught. You cannot stretch out

your arm, not withdraw it but with His permission. He who is spiritually dead would laugh at it, but his death would have been better for him than his laughter. Beware that you do not imitate other people because they have made a certain progress in this world, and follow in their footsteps to attain a similar success. Hear and understand that they are quite ignorant of and utter strangers to that God who calls you to Himself. But what is their God? Only a weak human being; and, therefore, they are left in their remissness. I do not prohibit you from having your own business or occupation; but do not follow them who consider this world as the goal of all their aims and desires. Be continually praying to God to grant you power and ability in the execution of all your affairs whether temporal or religious. But let not your prayers be empty words uttered by your lips alone, but let them be sincere supplications proceeding from heart. Let it be your sincere belief that every blessing descends from heaven. There is no righteousness in you unless when you face any difficulty or undertake a business, you close the doors of all material resources and humbly throw yourselves down at the threshold of God, asking for His grace to deliver you from the difficulty or help you in your undertaking. Then shall the holy spirit assist you and an unknown way shall be opened for you. Have mercy on your souls and follow not those who have severed all their connections with God, and given themselves wholly to material resources so much so that they cannot utter the words *لا إله إلا الله* (if it please God) to seek strength from God. May God open your eyes so that you may be able to see that your God is the beam of all your plans. If the beam falls, will the roof remain? It would not only fall itself, but also cause the loss of many lives. In like manner, your plans can never succeed without the assistance of God. If you do not seek the assistance of God and make it the

guiding rule of your life, you shall never succeed, and your days will end in grief. Do not imagine that my words are not true because other people have seen prosperity, although they know not the God who is your perfect and powerful God. They are led into temptation for forsaking God. When a person forsakes God and takes delight in the lusts and luxuries of this world and is desirous of its riches, he is tempted by having all these doors opened to him, whereas the door of religion is fastened against him and he is quite denuded of his spirituality, and thus taken by death while involved in his worldly entanglements, he is cast into an eternal hell. Sometimes, however, he is tempted by the wreck of all his worldly schemes. But the former temptation is more dangerous than the latter because it makes a man vain, though both classes are under the wrath of God.

The fountain-head of true delight is God. How can heavenly bliss be the lot then of those who are quite ignorant of the Living and Supporting God and turn their faces away from Him. Blessed is he who understands this secret and woe to him who comprehends it not. Follow not world-wisdom nor regard it with honor, for it is nothing but ignorance. True wisdom is that which God has taught you in His Word. Lost are they who love world-wisdom but those who seek wisdom and knowledge in the Word of God, shall prosper. Follow not the paths of ignorance. Do you presume to teach God what He knows not? Do you run after the blind that they may lead you and show you the way? Ye fools! the blind will not lead the blind. True wisdom comes from the holy spirit as has been promised to you. Through the spirit you will be taken to the pure fountain of knowledge which is beyond the reach of other people. If you ask with a sincere heart, you will find it. Then will you understand that this is the knowledge which renews you and breathes a life into you and brings

conviction to you. How will he give you clean food who himself feeds upon a carcass? How can the blind show you the way? Every word of pure wisdom descends from heaven; what do you seek from earthly people? Wisdom is the inheritance of those whose souls rise to heaven. How can he bring you to conviction who has no conviction himself? But purity of heart is the first condition, truth and sincerity are the primary requirements, and then what you ask shall be given to you. Think not that the age of Divine Revelation is past and that the holy spirit does not descend now as it used to do in time past. The law has finally been revealed to the world in the Holy Quran but the doors of revelation are not closed, for revelation is the soul of the true faith. Religion not accompanied by revelation, is not a living system but a dead log. I tell you truly that every other door may be closed but the door of revelation can never be closed. Open the windows of your hearts that it may enter them. You are removing yourselves farther away from that bright sun because you close the windows through which its rays can find an entrance into your heart. Thou fool! arise and open the windows of thy heart and the light shall enter into it of itself. Almighty God has not closed against you the doors of worldly blessings but has opened them wider than they were in the past. Do you think that the ways of heavenly blessings of which you feel the greater need now, have been stopped in this age? That cannot be. The doors of heavenly blessings are also opened more widely and clearly. When Almighty God has opened to you the door of all the blessings of the former prophets, why do you not enter and welcome the precious boon? Let your thirst be for that fountain and the water will flow to you. Cry like babe for that heavenly milk and it shall come to you as it comes to the suckling. Make yourselves deserving of mercy that mercy may be shown to you. Be sore

vexed that comfort may be given to you. Lament and cry that one may take you by the hand. Difficult and strait is the path which is the path of God, but it is made easy for those who fall into the bottomless pit ready to die. They decide to enter into fire and to burn in it for the sake of their beloved one. They actually thrust themselves into that fire and, to their surprise, find it the very paradise. It is in reference to this that Almighty God has said **وان منكم الا و ارد ها كان على ربك حتما مقضيا ثم ننجي** (مریم) "Ye that are wicked and ye that are righteous, there is not one of you who shall not pass over hell-fire, but those who go down into it for fear of God shall be delivered while those who walk on it only in obedience to their sensual passions, shall be consumed in it. This is a settled decree of God." Blessed are they who struggle with their passions for fear of God, but woe to them who fight with God in blind obedience to their carnal desires. He who puts aside the commandments of God for his own passions, shall never enter into heaven. Try therefore, that not a jot or a tittle of the holy Quran should bear witness against you, lest, you may have to answer it, for the slightest iniquity shall bring punishment upon you. The days of your life are few and short, and your work is yet unfinished. Walk fast for the day is going away and the evening is nigh. Consider well what shall be required of you; lest you leave something undone and find yourselves undone at last; least the thing you are going to offer, should be impure at counterfeit an unworthy of being presented.

I am told that some of you do not admit the authority of traditions. Such men are in error. My teaching is that three things have been given you for guidance, the Holy Quran, the *sunnat* (usage) and the *hadis* (tradition). The Quran inculcates

the doctrine of the Unity, the Glory and the Majesty of God. It decides the differences that arose between the Jews and the Christians. For instance, it corrects the error that Jesus Christ died on the cross and was subjected to curse and that consequently his soul did not rise to heaven as did those of the other prophets. You are likewise forbidden in the Holy Quran to worship anything besides God, for instance, any man or animal the sun, the moon or any other heavenly body, the means to an end, or your own self. Take care therefore that you do not take a single step against the Divine injunctions and the guidance of the Quran. I tell you truly that whoever breaks the least of the seven hundred commandments of the Holy Quran, closes with his own hands the door of salvation against himself. It is the Holy Quran that has shown to the world the true, clear and perfect way of salvation, all other inspired books being only its imperfect images. Read the Quran attentively and love it dearly, more dearly than you love anything else in the world. For, the Word of God came to me, saying : **الخير كله في القرآن** : "All sorts of goodness are contained in the Quran." This is the truth, and woe betide him who gives preference to other things over the Holy Book. In the Quran is your only chance of salvation and prosperity, and it is the fountain-head from which all blessings flow. There is not a single one of your religious or spiritual needs which is not supplied by the Holy Quran. It is the Quran that will bear witness, or give the lie, to your faith on the day of judgment. There is no other book under heaven besides the Quran which can guide you into the right path independently of it. Almighty God has, out of His infinite mercy and loving kindness to you granted you a book like the Holy Quran. I tell you truly that had the book which has been rehearsed to you, been rehearsed to the Christians, it would have saved them from destruction

and had the guidance and blessings that have been granted to you, been granted to the Jews, they would have kept them back from a denial of Resurrection. Value it, therefore, for it is an inestimable boon. It is the most valuable blessing, the most precious treasure. If the Quran had not come, the whole world would have been but a rotten carcass. (Vol. I. R. R. 1902)

The Teachings of the Quran and Gospels compared.

The Quran is a book in comparison with which all other guidance offered to mankind are of no account. The teachings of the Gospels were inspired by the spirit which descended like a dove, a feeble bird which can be seized and devoured even by an animal like cat, which is itself proverbial for its weakness. This is the reason why the Christians gradually fell into the pit of weakness and are now utterly devoid of spirituality. They placed their faith in a dove and are, therefore, undone. But the Spirit of God which brought the Holy Quran appeared in a majestic semblance and filled the whole space between earth and heavens. What a fine contrast between the two semblances of the Holy Ghost representing the Gospels and the Holy Quran respectively, a poor dove on the one hand and a grand and awful semblance on the other. If there are no outward and inward obstacles, the Holy Quran can purify a man within a week. If you do not flee it, it can make you like the prophets. There is no other book on the face of the earth which teaches its followers the excellent and hopeful prayer which the Holy Quran has taught in the very beginning. It tells them to pray for all the blessings which were granted before them to other people, to the prophets and messengers of God, to the faithful, the martyrs and the righteous. Let your enterprise be great, and do not reject that which the Holy Quran hold out to you, for it offers you the rich blessings

of God which were granted to the righteous before you. Has it not given you the kingdom of the Israelities and their holy temple? Do you doubt then, ye of little faith and low spirits, that it is not able to bestow upon you the spiritual benefits which were granted to the Israelities when it has made you the masters of all their temporal blessings? Nay, doubt not, for Almighty God has far higher blessings in store for you. He has made you inherit their spiritual and temporal kingdoms, but from your hands these shall not pass away into those of another people until the day of judgment comes. He shall never withhold from you the blessings of revelation and inspiration and of being spoken to by God, but shall confer on you all those Divine blessings which He bestowed upon any people before you. But if any one makes a daring fabrication against God and says that he receives the Divine revelation when he does not receive it, or that God has spoken to him when He has not spoken, I call God and His angels to witness that he shall perish, for he has spoken a lie against God and been insolent and presumptuous towards Him. Be ye afraid, therefore, for the curse of God is upon those who fabricate visions and revelations. They think that there is no God, but the punishment of God shall overtake them and their evil day lies in wait for them. Let your footsteps be guided by truth and sincerity and by righteousness and love of God, and let this be the aim and object of your life. The Word of God shall then descend upon whomsoever of you He will. But do not make it the desire of your heart lest seeing your desire, the devil should tempt you and bring you to destruction. The service and worship of your Master should be your sole concern, and you must be engaged with all your faculties in keeping His commandments. Let your desire be to rise higher in certainty, not that you may be called inspired ones, but that you may be saved.

The Holy Quran has prescribed many holy commandments for you, one of which is that you should not set up with God other gods, for those who set up gods with God, never find their way to the fountain of salvation. Do not speak a lie, for lying is also a *shirk* (setting up gods with God). It has been said in the Gospels that you should not look on a strange woman to lust after her, and that you may do so otherwise, but the Holy Quran says to you that you should not look at strange women at all, neither with a good intention nor with a bad intention, for on such occasions a man is apt to stumble. The Quran enjoins upon you that you should cast down your looks when you meet a woman, and that you should not see her features except in so far as is unavoidable and that with a dim sight.

It has been said in the Gospels that you should not drink to excess, but the Holy Quran says to you that you should not drink wine at all, for if you do, you shall not find the way of God, nor will He speak to you, nor purge your hearts of impurities. It tells you that wine is the innovation of Satan, and that therefore you should shun it.

It has been said in the Gospels that you should not be angry with your brother without a cause, but the Holy Quran says to you that you should not only suppress your own anger but also act upon *تواصوا بالرحمة* and advise others to suppress their anger, and that you should not only be merciful yourselves but should also advise your brethren to show mercy to others.

It has been said in the Gospels that you should not put away your wife saving for the cause of fornication and should suffer every other impurity to which she yields but the Holy Quran says to you: *الطيبات للطيبين* "Good women only are for good men." It tells you that the pure and the impure cannot live together. If, therefore, any one's wife is not guilty of actual

fornication but looks to lust on other men or yields to their embraces and goes through the preliminaries of fornication, though she may not have committed fornication actually, and discloses to others the parts of her body which should be concealed and is a mischievous woman, and hates the holy God who is your Lord, he should divorce her if she persists in her evil ways and does not repent of wickedness. She separates herself from her husband and is not flesh of his flesh, therefore it is not permitted him to live with her like a contended cuckold. She becomes like the flesh which is corrupt and rotten, and must be cut off, lest if allowed to remain, it should corrupt the whole body and cause death.

It has been said in the Gospels that you should not swear at all, but the Holy Quran prohibits you only from vain swearing, for in some cases it is necessary to administer an oath to come to a decision. Almighty God does not wish to annihilate the means of proof, for it is His wisdom that has brought them about. It is natural that when there is no witness in a case, Almighty God should be called to witness.

It has been said in the Gospels that you should not resist evil in any case, but the Holy Quran does not like, the Gospels, teach you unconditional non-resistance of evil on every occasion. It says to you :

حز اء سبئة سبئة . ثلها فمن عفا واصلح فاجرء على الله

“The recompense of evil is only evil proportionate thereto, but if a person forgives under circumstances when his forgiveness without causing any harm is likely to lead to a beneficial result and render matters better, God shall be pleased with him and shall give him his reward.” The Holy Quran, neither justifies strict vengeance nor does it commend unconditional forgiveness on all occasions. It requires us to consider and weigh the circumstances of each case and adopt the course which is conducive to

good. We should not punish or forgive in obedience to our impulses, but must exercise our judgment and act according to the propriety of the occasion.

It has been said in the Gospels that you should love your enemies, but the Holy Quran says to you that you should have no enemies in obedience to your own desires, and that your sympathy should extend to all. Your enemies are only such as are the enemies of your God, your Prophet and the Word of God. Invite even these to the right path and pray for them. To the individuals you should bear no enmity, but hate their evil deeds. Let all your efforts be to reclaim these men and make them mend their ways. Thus it says.

ان الله يامر بالعدل والاحسان ولا يتلاءم ذى القربى

"Almighty God commands you to do justice, *i.e.*, good for good, and further, to do good even to those who have done no good to you, and last of all to sympathise with your fellow-beings with the kindness of kindred, with the kindness of a mother towards her child, for instance." The person who does goodness to another is apt to remind him sometimes of the favor, and there sometimes lies hidden under it a sort of vanity. But when goodness proceeds out of a natural desire for sympathy, no such infirmity accompanies it. This is therefore, the highest stage of goodness. This verse, moreover, calls attention to our duties to the Creator. In connection with this part of our duties *adl* or justice is that as a recompense for the numerous blessings which He has bestowed upon us, we should obey His commandments; *ihsan* or goodness consists in believing in Him with such a certainty as if we were actual by seeing Him; and *ita-i-zilqurba* or goodness out of a natural desire is that He should be worshipped and obeyed neither for love of paradise nor for fear of hell, but even if the abodes of bliss and torture were supposed to be non-existent, there

should still be the same passionate love for Him, and the same complete submission to His will.

It has been said in the Gospels that you should bless them that curse you, but the Holy Quran says to you that you should not bless or curse anyone out of your own desire, but first consult your heart which is the habitation of the glorious manifestations of Divinity, as to the manner in which you should deal with such a person, and act according to the guidance of the voice of God that speaks within you. If you find that such a person is not cursed upon heaven, you must sympathise with him, lest in cursing him you oppose the will of God. But if the dictates of your conscience lead you to the conclusion that he is not excusable, you should not bless him, as no prophet of God has ever blessed Satan or declared him to be free from curse. But you must not be rash in cursing any body, for many suspicions are false and many curses fall back on a man's own head. Look before you leap and take good care before you do a thing. Seek assistance from God for you are blind. Do not proceed to do a thing in obedience to your desires, lest you should charge the just with iniquity and a man of truth with lying, and thus offend your God and bring to naught the good that you have done.

It has been said in the Gospels that you should not do your good deeds before men to be seen of them, but the Holy Quran says to you that you should neither do all your good deeds in public nor all in secret. When you consider it profitable to your own-self to do a deed in secret, you must do it in secret. But when you consider it beneficial to the public to do a deed in public, you must do it before men that they may see you, and be thus incited to follow your example and do good deeds like you. Your reward shall be double in such a case for in addition to the goodness you have done, you will thus enable those who are

infirm and have not the courage to do a good deed, to follow your example and do the good which they have seen you doing. In short, Almighty God has Himself expressed the wisdom of the words *سرا وعلانية* (i. e., you must give your alms in secret as well as before men), and indicated plainly that you should incite people to good deeds not only by your words and preaching, but also by your practice and example, for example is far more efficacious than precept in most cases.

It has been said in the Gospels that when you pray, you should go into your closet, but the Quran says to you that you should not always pray in secret, but occasionally you must pray openly before men and in the congregations of your brethren so that when your prayer is accepted, it may increase the faith of your brethren, and also that your example may lead others to pray to God.

The Gospels praise those who are poor, meek and lowly, as well as those who are persecuted and resist not the evil, but the Holy Quran says to you that humility, meekness and non-resistance of evil are no doubt, commendable virtues, but if displayed on the wrong occasion, these are evils. Your good deeds, therefore, should be marked by the propriety of the occasion, for every virtue degenerates into a vice if not shown on the proper occasion. Rain is beneficial if it comes in time, but untimely rain is productive of loss. Mildness and severity, forgiveness and retaliation, blessing and cursing, and all other moral actions must be resorted to as the occasion arises for them. Be meek and humble but show not meekness or humility out of place. The Holy Quran, moreover teaches you that truly excellent moral qualities, not leavened with the poison of selfish desires, are only the gift of the holy spirit from above. You cannot acquire them by your endeavours until they are bestowed upon you from heaven. Anyone who claims

morality independently of the heavenly gift granted through the holy ghost, puts forward a false claim. There is mud and dirt beneath the surface of his water, which come up upon the slightest agitation caused by selfish passions. Seek assistance from God every moment that your water may be cleansed from this mud and purified by means of the holy spirit. True and pure morality is a miracle of the righteous, in which the evil-doers have no share, for those who are not devoted to God, are not granted power from on high, and it is impossible that they should at any time acquire high moral qualities. Purify your connections with God. Give up vain mockery, derision, vengeance, obscene language, avarice, lying, wickedness, evil glances, worldly-mindedness, vanity, disdain, self-approbation and all other iniquities, and you will get the assistance of heaven which will invest you with true morals. Unless you get the power from above which can draw you up, and unless the holy spirit enters into you which gives life, you are weak and grouping in darkness. Up to that time you are dead and there is no life in you. In this state you can neither withstand any adversity, nor can you save yourselves from vanity and pride if you are in well-to-do circumstances, and are under the control of Satan and your carnal desires. Your deliverance cannot be effected except the holy spirit which comes from your God, should turn your faces to virtue and righteousness. Make yourselves the sons of heaven, not the children of earth, and be the inheritors of light, not the lovers of darkness, that you may be safe from the ways of Satan, for Satan comes out in the night and cannot venture to make his appearance in the day. He is the old thief who walks in darkness. (Vol. I. R. R. 1902.)

SOME CRITERIA OF A DIVINE REVELATION.

IN stating the criteria of a Divine revelation, we quote the answer recently given by the Promised Messiah, the greatest living receptacle of such a revelation, to an opponent who refused to admit the Divine authority of his revelations and called them hallucinations and illusions. The Messenger of God wrote as follows:—

My revelation is as free from all sorts of doubt, untruthfulness and untrustworthiness as the revelations of all the Messengers of God from Adam down to the Seal of the prophets, may peace and the blessings of God be upon him. If to this statement it is objected that the supreme evidence of the Divine origin of the revelations of earlier prophets lay in the miraculous and prophetic elements, I say my revelations are attested by miracles and prophecies which in quality and number surpass those of most of the earlier prophets, and are immeasurably above those of some of them. There is another important distinction which gives to my miracles and prophecies a far greater validity than those of the earlier prophets. Their miracles are now simply tales of the past, not properly provable, mostly incredible when looked at critically because it is impossible to prove their historical reality. But to the prophecies and signs shown by me, there are thousands of eyewitnesses. They can be proved by an evidence of the soundest character because there are thousands of living witnesses to their truth whereas the miracles which constitute the basis of the truth of other revelations claiming to be Divine, cannot claim a single living witness. The Holy Prophet Muhammed, may peace and the blessings of God be upon him, is an exception, because to the truth of his miracles, I am a living witness and

the Holy Quran is a living witness too. How can then the miracles pervading early prophetic history bear any comparison with mine, some of which have been witnessed by millions of human beings.

Any one not blinded by prejudice must confess when fully informed of the details that the prophecies and miracles wrought by me are the best-established facts and greater in number and stronger in validity of proof than the miracles related of most of the earlier prophets. To satisfy himself of the truth of statement, it is the duty of every seeker after truth to personally look into my claims and weigh their evidence, because he can have access to me and my witnesses. When, therefore, there is positive evidence of the greater validity and strength of my prophecies and miracles, it is nothing but absolute denial and utter rejection of the prophetic and miraculous, to say that my revelations are illusions or hallucinations. Now if there is anyone who entertains any doubt as to the truth of these assertions, it is his duty, if he is a God-fearing man, to convene a meeting in which my signs and prophecies shall be related and then the evidence which is procurable for them, shall be taken upon oath, and recorded at length. Everyone shall then be at liberty to produce against this collection, the miracles and prophecies of any prophet or saint (except our Holy Prophet) for which the requisite proof exists. Mere narratives of wonders and marvels without any eye-witnesses to support their truth, cannot avail, for such legendary tales which more often have their basis in a mythmaking tendency than in any reality, abound in all people; and if mere tales are to be depended upon, the Hindoo will not remain behind in producing the marvels wrought by ancient *Rishis*. The fact is that no credit can be given to the stories of marvels as against facts for which valid proof exists and the former are in comparison

with the latter as dunghills against stores of musk and ambergris. But it should be borne in mind that it is impossible to produce any parallel to the prophecies and miracles which God has manifested through me, in their quantity, quality and validity of proof though anyone might waste his whole life in this vain search.

If any one does not consider my revelation which has been testified by heavenly signs as the Word of God, it would be better for him to go to the very root of the matter and deny the very existence of God and reject the whole system of prophecy, inspiration and revelation, for it is to repair the crumbling building of prophethood that Almighty God has established this new dispensation. With fresh miracles and prophecies, Almighty God is restoring the honor of the old ones. Stories of the miracles wrought by the holy prophets of God in the past, once more rise from the grave and assume the shape, of facts, and that which was hearsay ere now is actually witnessed. Almighty God has turned over a new leaf in the history of miracles and recalled them to life that those who are involved in doubts, may see the face of certainty. He who accepts me, accepts anew the prophets and their miracles, and he who rejects me shall lose even the tottering faith which he possessed before, for he has shadow and not the reality. It is I who am the looking-glass for Divine image. He who comes to me accepts me, shall see afresh the God who to others is only imperfectly known through the lifeless traditional beliefs. I believe in the true God who is not known to those who reject me. I declare it in truth and sincerity that what they believe in, is not God, but an idol which is the creation of their own imagination. This is the reason why their idols cannot assist them, or strengthen them, or bring about any pure transformation in their lives or effect any miracle or show a heavenly sign in their support.

It should also be borne in mind that **any** misdoubt or incredulity regarding the revelation of God which is granted to me, is absurd and fantastical. It is nonsensical to say that this may be no revelation at all but simply a delusion. Almighty God is not weak in the manifestations of His power. He adopts such supernatural methods to make the matter certain that a man recognises the Word of God as clearly as he sees the sun. Do the modern sceptics think that God had the power to take seekers after truth to the fountain of certainty through revelation from Adam down to our own Holy Prophet by the manifestations of His mighty hand but that now He is destitute of His power, or having that power has intentionally withheld this gracious gift from this unfortunate generation and forgotten the prayer which He had Himself taught in the *Fatiha* :—

(ھٰدِنا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ)

“O God! guide us in the right path, the path of those upon whom have been Thy favors and blessings, *thus making us their heirs.*”

To the question often put forward by sceptics “How are you certain that the words put in your mouth are really and actually the Words of God, and how do you know that they are not delusions or Satanic suggestions?” I give the following answer:—

The word which is revealed to me comes with a majesty, affords a bliss to, and makes an impression upon, my soul. It enters into my heart with the firmness of a nail of iron and dispels every darkness. With its entrance, I feel an unalloyed bliss; ah! that I had the power to describe it. But every enjoyment whether spiritual or physical cannot be adequately described in words and represented exactly as one feels it. A person sees a beloved object and is enchanted with its beauty but he cannot describe the pleasure which he derives from the sight. In like

manner, there is an indescribable bliss which one enjoys in the sight as well as in the Word of God who is the Author of all existence and the cause of all causes. His word transports a man into a paradise of bliss in exactly the same manner as His sight does. But if a person hears a voice, or certain words are put into his mouth, and he has doubt as to their Divine origin, the voice and the words are certainly a delusion or a Satanic suggestion. For, the power and majesty with which the Word of God enters the heart, the blessings that accompany it, the light which it sheds, the impression that it makes, the bliss that it affords, the Divine glory and the splendour that it imparts to the receptacle of the revelation, determine it to a certainty that it is from God. It has not a single point of resemblance with the lifeless voices which proceed from Satanic suggestions or delusions. It has an animation, it has a power, it has a magnetism, it has the characteristic of producing a certainty, it has a bliss, it has a light, it has a supernatural glory, it has with it angels that exercise a control over every particle of the body, and besides, it is accompanied with numerous extraordinary signs manifesting the power of God. It is impossible that the receptacle of such a revelation should ever have any misgiving as to its Divine origin. To him a doubt is as fatal as unbelief. Such a revelation with all its characteristics is with him the greatest of miracles, even if he could work no other miracle.

A complete transformation beyond merely human power is worked in the person who is favored with the Word of God. His love for God is so extraordinary that he is mad after Him, and his constancy and faithfulness in His path know no bounds. The certainty that reigns in his heart makes him independent of all. He is an infallible guide and sits on the throne of sufficiency. Such is my condition, but the world knows nothing of it. Before I witnessed any miracle or obtained any heavenly assistance, I

was drawn to Him by the mighty magnetism of His word in a manner for which I cannot account. Keen swords cannot cut the tie asunder and burning fire cannot frighten me. The magnetism which has worked upon my soul, is beyond comprehension, above every description, and outside the grasp of intellect. In the beginning was Word and the Word wrought the wonderful transformation that has been wrought in me. The invisible God first of all revealed Himself to me through His word, and opened the door through which I listened to His sweet voice. His word acted like a magnet on my soul and was the cause of my attraction to the one God. Ah! that I had words to describe and give a notion to others of the deep impression that the Word made upon my heart, the heights to which it made me soar, the transformation that it wrought in me, of what it took away from my heart and what it gave to me. *The extraordinary favour and grace with which He approached me, none knows but I, and the unique place on which I stand in His love and devotion, none knows but He.* But I say truly that the commencement of this spiritual advancement and union with God lies only in His sweet word whose sudden attraction transported me to quite unknown regions. A mighty hand took me up with such an irresistible force as a whirlwind drives a straw before it and throws it in some distant place.

To speak to me of the possibility of my revelations being only a delusion, is no more exact than to tell a person that his seeing with the eyes, or hearing with the ears or speaking with the tongue, is not a fact but a delusion. Is it possible that the person who knows that the shutting of eyes or the stopping of ears or the cutting off of tongue, shall deprive him of the powers of seeing, hearing or speaking respectively, shall on a denial of these facts entertain the least doubt as to their actual existence?

Such is my condition with regard to the Divine revelation. The Word of God with which I was and am favored, is my spiritual mother from which I took my birth. It gave me a new life which I did not possess before, and it breathed into me a soul which I had not first. I grew up in its bosom like a child. It took a tender care of me; it supported me when I would have stumbled and held me up when my foot was about to slip. It went before me like a light until I reached the goal. My heart cannot conceive a greater villainy than that I should entertain the least doubt as to the Divine origin of this revelation. I believe it to be the Word of God in the same manner as I believe that I speak with my tongue and hear with my ears. What! should I deny it and it showed me God, made me drink of the sweet fountain of knowledge, and refreshed me with a cool and fresh breeze in times of suffocation? It came upon me in languages quite unknown to me, as English, Sanskrit and Hebrew. It proved itself to be Word of God by majestic prophecies and grand heavenly signs. It laid open before me a treasure of fine truths and carried me to regions of knowledge which were *terra incognita* to me and my people. I flew on its wings until I reached the goal. It was revealed to me sometimes in words which were quite unknown to me whether belonging to the Arabic, English or any other language. Do these shining proofs still leave the matter in doubt? Is it fair to evade these important points?

The Word which has been revealed to me has shown the power of a miracle and proved its mighty magnetism. It has not kept back the unseen but revealed to me the deep secrets of the future thousands of times. With a secret noose it drew me to itself while it threw another noose on capable and obedient hearts and brought them to me. It gave them eyes with which they began to see; and it gave them ears with which they began to

hear; and it gave them a fearless constancy and faithfulness with which they become ready to sacrifice their lives in this path. Can all these things be the result of a Satanic suggestion or a delusion? Is Satan the equal of God in power and glory? Why is God then silent and why does He not assist you? Listen to me, for He who revealed this word to me, addressed me in the following word:—"I shall reveal the light of My glory and raise thee with the manifestation of My power. A Warner came into the world, but the world did not accept him. God shall accept him, however, and manifest his truth with mighty attacks." It is, therefore, necessary that this age should not pass away nor I depart from this world, until all these promises of God are fulfilled.

The person who walks in darkness and is not even aware that Almighty God reveals His sure and certain Word to His servants, is really ignorant of the existence of God. He thinks that the whole world is involved in the darkness of doubt like himself. He adheres to the doctrine that inspired words are nothing but temptations of the devil, confused dreams or delusions, or at the most, words of a doubtful and not certain Divine origin. But, as I have already stated, when the sun of Divine revelation shines upon a heart, the darkness of doubt and distrust is dispelled from it, for it is impossible that the darkness of doubt should remain in the heart which is illumined with the effulgent light of the Word of God. The reception of a certain Divine revelation even by others than prophets, is amply exemplified in religious history. It was on the strength of a Divine revelation that the mother of Moses trusted her infant son to the waves of the river and yet she was not guilty of an infanticide in the sight of God which she ought to have been if she looked upon the words revealed to her as of a doubtful origin. Mary, the mother of Jesus, was also inspired with a certain Divine revelation, in

obedience to which she did not care a bit for her people. Alas for the unfortunate Muhammadan nation, that it does not enjoy that favor in the sight of God which the women of earlier nations did! It is not then "the best nation" (as it has been described by the Holy Quran) but the worst and the most ignorant nation. *Khizr* was not a messenger of God and yet the Word of God revealed to him was not doubtful, for he could not have proceeded to take the life of a child on its strength on a contrary supposition. The revelation of God to the companions of the Prophet to wash his holy body was also certain, for had it been doubtful they could not have proceeded to act upon it. Though a person may deny my revelation on account of his blindness, yet if he is a Muhammadan and not an Athiest in secret, he must adhere to the belief that the doors of a certain Divine revelation are open for Muhammadans. He must believe that as many men and women in the former nations enjoyed the favor of being receptacles of the sure Word of God though they were not prophets, the presence of a similar Divine revelation is necessary among the Muhammadans, so that instead of being the most excellent nation they may not prove the most despised of all. Almighty God has, therefore, brought into existence this new dispensation in the last ages that it may be a perfect type of the Divine dealings with His servants in the former ages.

These are not matters to wonder at. No man can ever attain to true salvation unless he is either directly favored with the Word of God, with clear and decisive Words of Divine origin and authority precluding every possibility of doubt, or are closely connected with such a receptacle of Divine revelation by inviolable ties of faith and fidelity. It is evident that the prevalence of sin in the world is due to the absence of that certainty in matters relating to a life beyond the grave as exists in the case of temporal

pleasures, and worldly honor and property. A man of the world cannot trust in God to the same extent as he can count upon a box of precious jewels or other valuables. Nor has he the same fear of God as he has of the temporal laws of earthly governments. The reason of this is that formal religious beliefs are quite powerless and give way before the certainty which avails in temporal affairs and earthly connections. Salvation is, therefore, impossible without certainty in spiritual matters and to this the Holy Quran testifies in the words : *من كان في هذه اعمى فهو في الآخرة* "Who is blind here, shall be blind hereafter, nay worse than blind." How can salvation be attained without a certainty? What purpose does a religion serve if it does not take a man to the fountain of certainty and salvation? The hearts of the companions of the Prophet undoubtedly overflowed with such certainty, for they witnessed the heavenly signs with their eyes and had thus a certain belief in the Word of God. Their lives were, therefore, purified and purged of every dross. But what means of certainty remained in the hands of those who followed them, hundreds of years afterwards. True, they had the Holy Quran, and the Holy Quran is like a two-edged sword, cutting with one edge the internal evils and thus expurgating, the hearts of Muhammadans themselves of every impurity, and destroying with the other all erroneous doctrines taught by the false religions. Yet this sword needs a brave soldier's arm to wield it. Almighty God says : *يَقُلُّوْا عَلَيْهِمْ اٰيٰتِهٖ وَنَزَّلْهُمْ عَلٰمُهَا الْكِتٰبُ* "The Prophet of God rehearses to them His signs, and purifies them and imparts to them a knowledge of the Book." Therefore, this purification of the soul which is effected through the Holy Quran, has not been mentioned independently but as having been brought about by the Holy Prophet. This is the reason why the Word of God never comes into the world alone. The brave spiritual warrior

who can wield this trusty sword and is a true judge of its worth, also comes with it. Therefore every age stands in need of a new champion to bring about a true and fresh certainty with regard to the Holy Quran, to reveal its true worth and to convince its opponents through it of its truth and their error. This need is the greater in this last age, for, being 'the time of the appearance of Antichrist and of the final struggle between heavenly and earthly forces, a braver vanquisher must appear in the field.

In short, when the Holy Quran says plainly that the man who remains blind in this life (*i. e.*, does not see the light of certainty), shall also be blind in the next (*i. e.*, shall not attain to salvation), it is the duty of every seeker after truth to seek this light of vision and seek the living religion in which the lights of the living God are manifest. Lifeless is the religion in which the chain of a certain Divine revelation does not run unbroken. Such a religion closes the way to certainty, the only light to attain salvation, and makes men depend upon idle tales of marvels done in the past. It makes them despair of God and throws them into utter darkness. How can a religion point the way to God and release men from the bondage of sin, when it has no means of bringing them to certainty. It is only with the shining of the sun of certainty that the day of the disappearance of sin rises.

The only true religion in the world is that which shows the way of certainty by living heavenly signs, and those who do not follow such a religion are in hell in this very life. What can a mere doubt avail when it leads us to the only conclusion that a thing may be either right or wrong. Freedom from sin is impossible without certainty. To lead an angelic life upon earth is a tale without certainty. To forsake the world and all its immoral pleasures is impossible without certainty. Pure transformation in one's life is impossible without certainty. To be drawn to God

with an extraordinary heavenly magnetism is impossible without certainty. To rise above the earth (*i. e.*, materialism) and soar to the higher regions (of spirituality) is impossible without certainty. To fear God as one ought to fear to attain to true righteousness, is impossible without certainty. To abide by the minutest rules of piety, and to be sincere in one's deeds, is impossible without certainty. To consider God as the most precious treasure which the soul of man can possess, to spurn the riches and greatness of this world and to have no desire of temporal honor and regal pomp, is impossible without certainty. Let those who call themselves Muhammadans, answer how they can get out of the darkness of doubt and reach the light of certainty. There is only one way, and that is the Word of God as is indicated in the verse
يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ "Bringeth them out of darkness into light."

Now that thirteen hundred years have passed since the dawn of prophecy in *Arabia*, and this age has not witnessed the shinning heavenly signs and heavenly light with which the Holy Quran came into the world, and Christianity, Aryanism and Atheism with all the forces of evil are attacking, tooth and nail, the Word of God, His prophet and faith, and the Muhammadans have nothing in hand but a few written leaves to whose miraculous power and efficacy they are utter strangers, and the miracles that are related in support of their truth, are mere tales of wonders abounding in the history of every sect—which under these circumstances is the way by which the top of the high minaret of certainty can be gained? How can the enemy be convinced that Islam can point to methods, unknown to other religions, by which a man may attain to certainty in his belief of God and be freed from the trammels of sin? What are the arguments on whose strength a seeker after truth ought to give it a preference

to all other systems? Can any wise man be expected to condemn a thing which is encrementitious and devour another which stinks as nasty? Every good heart is willing to accept the truth, provided truth is able to show its light. What is generally offered now-a-days to other nations under the name of Islam, is husk not kernel, shadow not substance. How can be accepted then? What is the use of conversion if there is no change for the better. A person changes his religion to get rid of some evil, and as a remedy for a disease, but if the same disease prevails in the new religion, what good there is in the change. Do not even the Brahmoos with all their rejection of the most excellent attributes of God, assert that they believe in one God? But the truth is that none believes in God except the person whose eye of certainty has been opened. He only is released from the bondage of sin who sees God with the eye of certainty. All other stories are false, all atonements vain.

The same Living God who manifested Himself by His word spoken through His prophets, manifests Himself again in this last age by the same means through me that people may believe and escape destruction. The Holy Quran is, no doubt, the Word of God. His most excellent word, but it is a sealed book to you, ye sleepers! Your eyes cannot see it, nor can your understandings comprehend it. It is now in your hands but you cannot get its blessings like the unbelieving Jews who had the books of the prophets in their hands. If you speak justly, you shall yourselves bear witness that on account of the disappearance of the light of its certainty from your eyes, you cannot avail yourselves of its power of sanctification. If the testimony of external facts has any weight, you can bear witness against your own condition in this age, if you mind to bear a true testimony. Tell me truly, do you shrink, from sin and act against righteousness as a man

shrinks from the use of poison? Speak and do not lie, are you walking firmly on the path of piety on which the Holy Quran has laid so much stress? Say and be candid, do you possess the signs which appear after certainty? Nay dissemble not, and say if you love God as ardently as His righteous servants do, and if you can show that constancy and firmness in path which the sacred ones have shown. Call Heaven to witness and say if you have an undisguised aversion to the rotten carcass of low motives and worldly desires, and if you are flying towards the true God with sincerity and zeal and the singleness of heart. Do not dissimulate nor try to please others only like a vain braggart for there is a God who sees everything you do and hears every word that you utter, and know while you speak that His wrath is a consuming fire whose flames devour every vanity and conceit in an instant, state honestly, are not your feet so enchained that you cannot move out of worldly desires and worldly vanities, your hearts so bent low upon low motives that you cannot aspire after anything higher, your necks so bowed down that you cannot arise your heads to heaven, and your hands so tied that you cannot do anything which is not of worldly interest? Had you a certain belief in God, you would have shunned the poison of sin. The whole world would have perished because of this poison, had it not been for the timely establishment of this heavenly propaganda by the Divine Hand. But if you boast that you are faultless and free from the darkness of sin and attracted towards God by the powerful steam-engine of certainty, I tell you plainly that you have told a lie and brought a false charge against the Maker of earth and heavens. For this daring falsehood, the curse of God shall soon betake you and disclose your misdeeds before you die.

Certainty does not come alone but is attended with its light. No one can take you to heaven but he who comes from heaven.

If you knew that the fresh and certain Word of God is the true remedy for your diseases, you would not have rejected him who came with this blessing in the beginning of the century. Ah triflers! no deed can rise to heaven until it proceeds out of certainty; internal dross and impurities cannot be washed, nor spiritual diseases cured until the heart overflows with certainty. You boast of your Islam, but what you have is a lifeless routine of formal ceremonies, not the living organism, the essence of Islam. True Islam works a manifest transformation. A light is kindled in the heart which burns the low desires and worldly motives, and a new life is breathed into the Muslim of which you are not aware. All this comes after certainty, and certainty after the sure Word of God which comes from heaven. God is *known* through God and not by any other means. As you know those better who talk familiarly with you, so does a man advance in the knowledge of God through His word.

The manner in which the Word of God comes, is in itself a clear indication of the Divine origin of the word. It often happens that the servant of God prays to Him and immediately receives an answer from Him, and this occurs not once or twice but the process may continue to twenty, thirty or fifty times and sometimes a whole day or a whole night passes in this verbal intercourse. The answers are always in the most eloquent and sweet words and sometimes in words and languages quite unknown to the supplicant. Along with it there is an outpouring of heavenly signs and miracles, and a profusion of Divine favors and assistance. Is it possible that after all this continual verbal intercourse and evident signs, doubt should still lurk in the mind as to the Divine origin of that word? Not at all. On the other hand, this is the only means by which a man can see God even in this life, and to him the impenetrable mystery of the next

world is solved beyond a shadow of doubt. All aspects of a brutish life in which a man indulges in his passions, vanish away with the glorious entering of the light. In the heart that is thus illuminated, there grows up a strong aversion to the dead gods and an ardent love for the Living One. As worldly men are mad after the things of this world, he is out of all patience to attain the nearness of God and a close union with Him.

In short, the Word of God which a man receives with the full certainty of its Divine origin, is the key to certainty and all spiritual blessings which flow from that pure fountain-source. When Almighty God wishes to draw any one of His servants to Himself, He sends His Word upon him, favors him with a personal verbal intercourse with Himself, comforts him with extraordinary heavenly signs and shows him in a variety of ways that it is His Word. The Word of God revealed in this manner becomes the substitute of an actual sight of God. It is then, and not till then, that a man understands that there is a God, for he hears His sweet and awful voice "I am." Before Almighty God reveals Himself by His Word, a man's belief in His existence based on an observation of the material universe, does not amount to certainty. The perfect plan and consummate laws of order discovered in the universe only give rise to an idea of the probability of the existence of a Creator. But the certain conclusion that there is a God, can never be arrived at, nor an impure life of sin dragging a man lower and lower into the pit, be got rid of, except by His Word.

It would also appear from this, how absurd is the doctrine of salvation invented by the Christians. They think that the suicide of the son of Mary has brought them to the door of salvation, whereas they know it as a matter of fact that they are involved in a narrow and dark hell of sin, doubt and veiling from

God! Where there is doubt there can be no salvation, for the pure fountain-head from which salvation flows is certainty. The greatest blessing that man can have is the certainty that there is a God who in His wrath consumes the sinners and the transgressors, and in His mercy turns to those who turn to Him. This certainty is the only remedy for all sins. No other atonement can ever release you from the bondage of sin, no blood can wash the impurities of your heart. Is it not a matter of every day experience that certainty alone is the true barrier against everything that is harmful. You do not hold out your hand over a flame because you know that it will burn. You do not stand before a furious lion because you are certain that it will tear you. You do not take a poison, for you are fully conscious that the result will be death. Countless instances have verified the fact that where there is a certainty of loss or destruction proceeding from an act, it is never essayed and is viewed with horror. Why not apply this established truth in matters spiritual? Nothing but certainty can keep a man back from sin. A goat will not feed in a pasture where there is a lion standing before it—such is the wonderful effect of certainty even upon animals. The heart which is full of the certainty of God's existence and of His power, awe and grandeur, can never think of disobedience to His commandments. But if a person cannot refrain from the commission of sin, it is certain that certainty does not reign in his heart. Has a certainty of God's existence not even the force of a certainty in the material world, or is the one of a lower degree than the other?

Want of certainty is the only cause of the sin which drives a man away from the presence of God, and generates a hellish life. Ah, with what trumpets should I proclaim that certainty alone can effect a release from the bondage of sin, a renunciation of false

asceticism and assumed piety and a revealing of the face of God. The religion that does not take a man to the fountain-head of certainty, does not deserve to be so called ; it is a sink of corruption, nay, the very hell. The spring of life flows from certainty, and the wings which enable a man to soar to heaven grow out of certainty. Try that you may see the God into whose presence you must at last go. Certainty is the vehicle which can take you to God. It is swifter than lightning and can take you to the remote goal in the twinkling of an eye. Seekers after righteousness ! if you wish to walk upon earth with pure and humble hearts, if you desire that angels may shake hands with you, seek the path of certainty. If you have not attained that stage, follow the person who has seen God with the eye of certainty. And if you still question me as to how a person can see God with the eye of certainty, I shall give the answer, whether you attend to it or not, that the only means of obtaining certainty is the living Word of God, which has within it, and is accompanied with, living signs. When it comes from heaven, it raises the dead from their graves. You have eyes and yet these are of no avail without the shining lustre of the glorious orb of light. Similarly your own conjectures cannot lead you to a true knowledge of God. The faint light of reason also stand in need of the light of a sun which sheds its light from heaven upon earth, and this is the living Word of God. Without His Word the knowledge of God is imperfect. The word is a go-between in God and man. When it descends, the light of God comes with it. It takes to heaven the person upon whom it descends with all its attendant signs, its full glory and the Divine power and majesty. In short to reach God, there is only one way and that is the Word of God.

Of all the gifts of God, the most precious is the gift of His sure and certain word revealed to a man. Through the word a

person reaches the highest stage of advancement in the knowledge of God. He, as it were, sees God, and his belief in His existence is the belief of an eye-witness. Divine awe and grandeur then take full possession of his heart and the darkness of doubt vanishes away as gloom before the light of the sun. He then walks upon the earth like an angel, and is unique in his righteousness, unique in his hatred for sin, unique in his love for the one God, unique in his faithfulness to Him, unique in his fear of God, unique in his trust in Him, and unique in his fidelity to the tie of friendship. Moreover, as the Word of God has promised that Divine revelation shall always be granted to faithful hearts, reason also requires its actual continuance in the world for the good of mankind. There is no remedy for sin and transgression except the certain revelation of Divine Beauty and Glory. Experience shows that there are only two forces which can keep a man back from transgression or disobedience, *i e.*, true love for or true fear of, the being whose commandments are transgressed or disobeyed. True love for a kind and gracious friend is also attended with the fear lest the tie of friendship should at any time be broken. Therefore, the person whose heart is inspired with true love for God or true fear of Him, and the person who knows and loves such a person and is affected with his superior influence, are both released from the bondage of sin. But the person who does not belong to either of these classes, cannot be free from the poison of sin. There are some hypocrites who pretend that they are sinless and pure in heart, but they only try to deceive men and God. Release from sin is impossible unless a death is brought about on the carnal desires of the heart by the awe-inspiring fear of God through the piercing rays of certainty, unless true love and true fear dominate the heart, and it is consecrated with the glory and beauty of God. But the heart can

never realise these conditions so long as there reigns not a certainty in it regarding the existence of God and His two attributes of glory and beauty.

From this it is clear that certainty regarding God's existence is the root and the only means of salvation. It is certainty which makes a man submit to the Divine will under trials and afflictions, and excites him to enter into burning fire for His love. It is certainty again which excites love and prepares a man for death. It is due to certainty that a man forsakes his own comforts and conveniences for the love of God, becomes indifferent to the nod of approbation and the tribute of praise, and makes the whole world his deadly enemy for the sake of One. Where the danger is certain, a man fears to approach even that which is allowable. He holds his tongue from the utterance of improper words as if a padlock had been put upon his lips. But such certainty is the result either of actual sight of God or of being addressed by Him in words which proceed certainly from His mouth and prove their Divine origin by the power, glory, attraction and heavenly signs which accompany them. Without such revelation there can be no certainty either of God's existence or of His attributes. The Word of God revealed to the former prophets and the miracles wrought by them, cannot now serve as a conclusive argument of God's existence, for neither are those miracles plainly witnessed by any man, nor does that word descend, at the present time. The Holy Quran is indeed a miracle but it cannot serve as such unless there is a person who displays its excellences. But no one can do this unless he is himself purified by the revelation of God.

Since according to the plain dictates of human nature and conscience, the soul of man shrinks from a death of doubt, and is thirsty after a manifest certainty, it follows that the mighty and

wise Being who created the soul of man with this thirst, must have beforehand made provision for it to quench that thirst and satisfy itself with certainty. But what are the means provided to acquire this certainty? Let me declare it openly in answer to the question that certainty is produced in obedience to the law which has prevailed since the commencement of the world, *viz.*, by the love of God supported by His supernatural deeds. Do not deceive yourselves by thinking that the Word of God revealed in the past is sufficient to produce conviction and that there is no need of a fresh revelation. The Arya Samajists are involved in the same fatal doubt. They think that the Word of God was revealed in the Vedas and that there is no need of any new revelation subsequent to the Vedic revelation. But they are deceived as are also the Christians who think that the Bible contains all the religious teachings and that they have no need of the Quran. The answer to these frivolous assertions is that the object with which the Word of God comes to men is the bringing about of certainty. Almighty God reveals His word to men that they may believe in His existence and attributes and know the ways of His liking from the ways which He hates, so that with the blessing of certainty their faith in God may be perfect and they may avoid every path of wickedness and transgression and walk in the paths of righteousness. But when the days are over during which a prophet of God lives upon earth, and the Word of God revealed to him gradually loses its force and attraction and becomes a story of the past, it fails to fulfil the object with which it was revealed, and the hearts of men are at last devoid of the certainty which it brought about at first. Look at the Jews who have the books of the prophets in their hands and deceit in their hearts. How many are there among the Christians who being smitten on the right cheek, turn the other, and to him who takes

away their coat, give the cloak also, and refrain their eyes from looking to lust, and do not judge other people, and have not crooked, deceitful and ambitious hearts? If any one is rarely to be met with among them with these qualifications, he has not shunned evil because of the injunctions of the Gospel but owing to his own good nature.

In short, as you stand in need of fresh meals every new morning, you require fresh revelation to renew your faith. When the light of faith which is certainty, begins to diminish with the lapse of time, people rehearse the Word of God, but the rehearsal does not pass their lips. The Word of God remains far from them and does not even touch them, and, therefore, they cannot be affected with its good influence. So the word is taken away from among them, and leaving but dead bones in their hands it rises to heaven. Then a new magnetiser is created and the Word of God draws him to itself and with the strength of the word he is granted a certainty. The knowledge which had risen to heaven is brought back by him to earth.

This is the Divine Law according to which certainty is generated afresh in the hearts by the fresh Word of God. The hearts that follow the law which Almighty God has abolished, become disfigured. There does not remain a single man in their midst who is worthy of receiving a new Divine revelation. Such a book is like the stagnant and stinking water with which is mixed an enormous quantity of filth and mud. Such a law gives no benefit to its followers, for its signs are all idle tales of the past. The fresh water of heaven. *i. e.*, the fresh Divine revelation, does not come to them. These are the signs that God has forsaken such a people. It is, therefore, a criterion of a dead religion that it is wanting in the light of fresh revelation. The people who follow it, put their trust in words which are not confirmed by the

fresh Word of God or new signs from heaven. Their hearts are, therefore, dead and the light of certainty which consumes sins, and transgressions, does not come near them.

To sum up, the fresh Word of God is a buttress of the Divine Law. It takes the boat which is drowning on account of sins to the haven of safety. I repeat over and over again and wish that I were able to impress it upon hearts that by the Word of God is meant the word which descends afresh in an age. From its very nature it first of all convinces the person upon whom it descends as well as those who are in close contact with him, that it is certainly the Word of God. In being the Word of God it does not differ from the words spoken by Almighty God to the former prophets, though there may exist a distinction in other respects. But it must be clearly borne in mind that from this definition of the Word of God, we exclude the doubtful words imagined to have been inspired, which are neither accompanied with heavenly signs and Divine assistance, so that the words receiving a support from the deeds might be able to convince men of their supernatural origin nor does the person who receives them, know them to be certainly Divine and not satanic. In this connection it is important to note that the weak and ineffacious words whose origin is doubtful even to the person who receives them, are actually satanic or are at least mingled with satanic suggestions. The person who trusts in them, goes astray, and the person who is subjected to this dangerous temptation, is undone, for Satan sports with him and leads him into a path of which the end is destruction.

Under these circumstances the question would naturally arise as to the criteria by which a Divine revelation may be distinctly recognised as such. For the guidance of seekers after truth, we point them out below :—

(1) .It has a Divine power and blessing whose sublimity and grandeur clearly point to the Divine origin of the words though there may be no other argument, and which so completely overpower the receptacle of the revelation that even if he were thrown into fire or were about to be struck with lightning, he would never say that his revelation is a satanic suggestion, or of a doubtful origin. On the contrary, his soul is full of the conviction that it is the certain Word of God.

(2) It has in it a supernatural majesty.

(3) It comes with a force and a loudness.

(4) It has a heavenly bliss in it.

(5) It often takes the form of question and answer. A man puts a question and receives an answer from God, and this process is repeated several times. During the time that the answer is communicated to him, he is under the influence of a sort of slumber. But the mere utterance of certain words in a state of slumber, is no evidence of their Divine origin.

(6) It sometimes comes in languages quite unknown to the person to whom it is revealed.

(7) It has a heavenly magnetism, which at first exercises its influence upon the inspired one so as to make him dis sever all connections, and then gradually begins to work upon capable hearts and draws a whole world to him.

(8) It delivers a man from errors and all erroneous beliefs, and acts in the capacity of judge. It does not contradict the Holy Quran.

(9) The prophecy which it contains is true in itself and must be fulfilled though there may be an error in understanding it.

(10) It makes a man improve in righteousness and morals, alienate his heart from the world and hate sin.

(11) Being the Word of God it is corroborated by His wondrous deeds and contains grand and powerful prophecies which are fulfilled in their time. When the word and deed combine, certainty flows like a river, and being disconnected with an earthly life a man becomes an angel. (Vol I. R. R. 1902.)

It is a Divine law which can be traced as far back as the history of man that by the wonderful working of His grace, He first causes the holy spirit to descend upon whomsoever He wills, and by the assistance of the holy spirit instills His love into his heart, grants him perseverance and faithfulness and strengthens his knowledge and suppresses his weaknesses with manifold signs until the man is actually prepared to sacrifice his life in the way of God. His connection with God is made so strong and undissolvable, that no trial or adversity can break it and no sword can cut it asunder. This love has no temporary support, and transitory motive. It is not called forth by the desire of heaven or the fear of hell, or by any longing for worldly comfort or worldly gain. It is undescribable and the nature of it is not known to any one but God, not even the person who loves. He does not know why he loves and with what object, for his soul is naturally drawn to it. This connection is not produced by knowledge, for knowledge comes afterwards and illuminates the connection which is already existing. It is like the fire which is hidden in flint, but to lighten which it is necessary to strike it with steel. The person so favoured possesses on the one hand inherent love for God, and on the other he is granted a zeal for sympathy with his fellow-beings. So, as he is himself momentarily drawn towards God, he draws all capable hearts to himself. In Muhammadan theologic terminology such a person is called a نبي (Prophet), a رسول (Messenger), or a محدث (Reformer). The prophets are the recipients of Divine revelation and are spoken to by God, and heavenly

signs are manifested at their hands. Their prayers are accepted, and when they pray to God, they receive an answer from Him.

Ignorant men sometimes say that they also see true visions and receive inspirations and have their prayers accepted though it be on rare occasions. According to these men, there is no distinction between themselves and the prophets of God, who must, therefore, be either impostors or self-deceived men. Such vanity has led many a man to destruction. A seeker after truth can easily see that the holy prophets of God are not ordinary men. They are a class especially selected by God and endowed with numerous spiritual blessings. Notwithstanding their rejection by their enemies, they ultimately vanquish them, and their light shines forth so clearly that all intelligent men have to admit a remarkable distinction between them and their opposers. A beggar who possesses a few rupees, cannot claim an equality with a monarch whose treasures are full. In like manner the glow-worm which emits a sparkle of light in darkness, cannot say that there is no distinction between it and the sun. Hence also the man who occasionally sees a vision which is true, and thus catches only a glimpse of the light, is a fool if he claims an equality with the prophets of God who are as the sun. Nor has Almighty God given the human soul this glimpse of light unpurposedly. It is meant to serve as a guide in the recognition of the claims of prophets, and thus all available means are placed by God within the reach of men, so that they may have no excuse for rejecting the prophets. (Vol. III. R. R. 1904.)

Some of the Revelations of the Promised Messiah.

When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to draw it from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen. So, exactly at the time when the thirteenth century of Hejira had come to a close and the world had entered upon the fourteenth century, I announced my mission in obedience to the Divine commandment and made it known to the people through my words and writings that I was the Reformer promised to appear at the commencement of the fourteenth century for the reformation of the faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that being strengthened by God, I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice. A few years after this I was informed in clear and plain revelations from the Divine Being that I was the very Messiah who had been promised from the beginning for the last days and that I was also the last Mahdi who was ordained to appear at a time when Islam would be in decline and errors would prevail, and who being guided in the right path by Almighty God Himself, was destined to offer heavenly truth anew to the world, and the glad tidings of whose advent had been given by the Holy Prophet, may peace and the blessings of God be upon him, thirteen centuries ago. Divine revelations and the Word of God came so frequently and so plainly spoke of my heavenly office and mission that it was impossible for me to entertain the slightest doubt as to their truth and heavenly origin. Every revelation was strongly impressed upon my mind and driven like a nail of iron into the very core of my heart. Moreover these revelations disclosed wonderful pro-

phacies whose fulfilment was clear as daylight. The frequency, the permanency of their effect and their miraculous power compelled me to believe that it was the Word of the same one God whose word the Holy Quran is. I have not here spoken of the Bible as being the Word of God for it has been tampered with to such extent and undergone so many changes from human hands that it does not now deserve to be called the Word of God. But the Word of God, which is revealed to me, is so sure and certain that I have found and seen my God through it. The certain truth of my revelation is not only established by the heavenly signs which accompany it, but every word of it was found in accordance with the letter and spirit of the Holy Quran when its truth was tested by this criterion. Its truth was further demonstrated by the appearance of the promised signs. The sun and the moon eclipsed in the month of Ramzan in those very days, in accordance with the prophecy which declared a peculiar eclipse of the sun and the moon in the time of the Mahdi. The plague also made its appearance and havoced the Punjab. This visitation of the plague in the last days was also foretold in the Holy Quran as well as by the former prophets and its devastation was described to a general devastation to which no village or town would be an exception. Thus as it come to pass in accordance with the prophetic word. Of its appearance in this country, Almighty God informed me more than twenty-two years before its visitation, and revelation on this point were afterwards granted in abundance, frequently expressing the same meaning in different forms. In the following revelations Almighty God addressed me thus.* "The doom of God comes to pass, therefore, hasten it not. These are the glad tidings which the prophets of God have always been receiving. Verily God is with those who fear Him,

* The original revelations are in Arabic and their translation is given here.

(that is to say, who tremble in the presence of Divine awe and majesty, and on account of the humbleness of their hearts and their respect for the Divine injunctions fear to tread not only the paths of open transgression, but also those of doubtful rectitude, and whose words and deeds are marked by a want of boldness and by an exercise of due care and caution); and God is with those who are faithful to Him and who do good to His creatures. He is Mighty and Powerful; He has power over everything, but most people do not know it. When He willeth a thing, His command to it is, Be, and it comes into existence. Can you flee from Me and verily We will revenge Ourselves upon the sinful. They say: 'It is but the word of man and other people assist him in the matter; he is an ignorant man or beside himself.' Say to them: 'If you love God, come, follow me that God may love you.' As for those who deride thee, have thou nothing to do with them, for We will maintain thy cause against them. I will bring him to disgrace who is intent upon thy disgrace, and will assist him who assists thee. I am God in whose presence the sent ones fear not. When the assistance of God and victory will come, and the Word of thy Lord will be fulfilled, then will it be said: 'This is what you hastened.' And when it is said to them 'cause not disorders in the earth, they say,' 'Nay, rather do we set matters right'; of a certainty they themselves are the authors of disorder. And they take thee as the subject of their railleries, and say in derision: 'Is this he whom God has sent as an Apostle!' This is how they take thee, but the fact is that We offered truth to them and they hated it and rejected it. Verily, they who walk unjustly will soon find out in what direction they shall be turned. Praised is God and exalted high above what they ascribe to Him. And they say 'Thou art not a Messenger of God'; say to them 'I have with me the testimony of God; will you then believe?'

Thou hast dignity in My presence ; I have chosen thee for Myself. When thou art angry with a person, I am also angry with him, and whomsoever thou lovest, I also love. Almighty God doth praise thee from His throne on High. God praises thee and walks towards thee. 'Thou hast a place in My presence which the world does not know. Thou art to Me as My Unity and oneness. Thou art from Our water and they are weak-hearted. Praise be God who made thee Christ son of Mary and taught thee what thou wast ignorant of. And they said : 'Wherefrom and how hast thou got this dignity and high rank.' Say to them : 'My God is a wonderful God.' No one can undo the grace which He chooses to bestow upon His servants. He is not questioned of what He doeth, but men are questioned of their deeds. Verily thy Lord doeth what He willeth. He created the last Adam and gave him honor and dignity. I willed that I should make one my vicegerent upon earth, so I created this Adam. And the people said : 'Dost Thou place upon the earth as Thy vicegerent one who shall act corruptly therein *i.e.*, who shall bring about disunion?' God said, 'I know things which you know not.' And they say, 'This is but a fabrication.' Say 'It is God who has established this dispensation' ; then leave them in their vain sports. Verily we have sent him with truth and he came at a time when his need was truly felt. We have sent thee as a mercy for the whole world. O my Ahmed, thou art according to My wish and thou art with Me. Thy secret is My secret. Thy rank is great and thy reward is at hand. I enlightened thee and chose thee. A time will come on thee like the time which came upon Moses. Do not intercede with me for the evil-doers, for verily they will be drowned. And they will devise plans against thee, and God will also devise plans for their destruction, and God is certainly the best planner. Verily God is a generous God who walks before thee and He

holds him as His enemy who bears enmity to thee. He will grant thee gifts which will please thee. Verily We will inherit the earth, and We are eating it away from its sides that thou mayest warn the people whose fathers and grandfathers have not been warned, and that the way of the sinners may be made clear. Say, 'I am commanded by God and I am the first believer.' Say, It has been revealed to me that your God is God alone; and all goodness is in the Quran. The treasures of its hidden truths and deep meaning are disclosed to those who are purified by the hand of God: what tradition will you then believe after the Quran, *i.e.*, departing from its injunctions. They wish to exert themselves to their utmost against thee, so that thy affair may be left unfinished, but God wills it that thy affair should be perfected, and God will not leave thee until He sever the virtuous from the wicked. God is He who has sent His Messenger (*i. e.*, the Promised Messiah) with the guidance and the religion of truth that he may make it victorious over all other religions, and the promise of God was one day to be fulfilled. Verily the promise of God has come and it pawed and mended the affair. God will save thee from thy enemies and He will attack him who attacks thee unjustly. His wrath has come down upon the earth for people disobeyed His commandments and transgressed His laws. Diseases shall be spread in the country and lives shall be destroyed in various ways. This has been decreed upon heaven and it is the decree of the Mighty God who is Powerful and Great. God will not remove the evils that have befallen this generation until people change the condition of their hearts. He will take into His protection the village of Qadian after a little trial.* On that day

* The word in the original revelation is **أوى**, which is used in Arabic to denote a taking into one's protection after some adversity and saving from still greater adversities and destruction. In this the word **أوى** and **أوى** have been frequently used in the Holy Quran as the verse **ألم يجدك يتيماً فآوى** shows.

there will be no protector except God. Build thou the ark before Our eyes and according to Our revelation. The Powerful God is with thee and with thy people. I will save every one who is within the four walls of thy house except those who with vanity and haughtiness rebel against My commandments and do not bow in submission before Me. Thee I will protect in particular from among all people. 'Peace' is the word of the Merciful Lord. 'Peace unto you for you are pure in heart ; and be ye separated, O sinners, this day.' I will stand by My Apostle and I will break the fast and keep it. I will blame him who blames thee, and grant thee the blessings which shall know no end, and kindle in thee the light of My manifestation. I will not leave this earth until the appointed time, *i.e.*, My wrath will be upon it. I am the lightning and I am the Merciful, the Lord of benevolence and bounty."

Successive revelations thus came to me and mighty and wonderful signs were revealed. Commanded by God, I published my claim to the Promised Messiah with its arguments and announced it to the world. (Vol. II., R. R. 1903).

Are all Religions from God ?

THE following letter was written by the Promised Messiah in answer to an old Hindu friend who wrote to him that all religions were from God and that salvation not being the monopoly of any particular religion, a man could attain to it by following any religion. The letter runs thus :—

It has given me much pleasure to learn that you have an interest in the all-important question of religion. In fact since this world is like an inn and its inhabitants only travellers who must go back to their real home sooner or later, it is the duty of every one of us to give the deepest consideration to the questions of religion and belief. It is also our duty that if a religion is proved to our satisfaction to be from God and a path is known to us as the path of the pleasure of God, we should choose that religion and walk in that path fearless of every disgrace and dishonor and regardless of the ties of close relationship or of the attractions of kindred and wealth. In this manner did the righteous always act and in the cause of truth they bore all sorts of sufferings and persecutions.

In the world we witness false beliefs prevailing along with true ones and wicked deeds practised along with good ones. But the righteous should shun every falsehood and evil. For instance, it is alleged by a certain section of the Hindu community that the Vedas inculcate the doctrine that in case a wife bears no offspring for some years after marriage or gives birth only to female children, her husband should invite a stranger to have carnal knowledge of her, and that this process should be continued until the wife bears eleven male children from the stranger's seed. The followers of the Sakat mat who also trace their religious principles to the Vedas have their religious festivals characterized by horrible scenes of incest and adultery, and they hold these

immoral practices as legalised by their *mantras*. Similarly there are many other religious systems whose principles and practices are abhorrent to human feelings. It is not possible for a man to be so peaceful as to acquiesce in all these immoral practices. The same sad condition is observable in the principles to which different people adhere. Some are addicted to the lowest forms of fetishism, some worship trees, snakes, cats, dogs, fire, sun, moon, rivers, &c., while others worship human beings, as their God. Can we suppose all of them to be on the right path?

It is the duty of men who come into this world for its regeneration to spread the truth upon the earth and extirpate falsehood out of it. If a righteous servant of God were told by dacoits or thieves that he should obtain certain property by extortion or theft, would it be right for him to join with them in the perpetration of such crimes? Religion would teach him to eschew such evil deeds, for religion enjoins us to eschew all evil and impure doctrines and deeds, and not to take for our guides books which teach such immoral and impure practices and laws. I cannot understand how a man can honestly live at peace with all forms of religion and admit the truth of their principles knowing them to be false. Such a course would imply that no evil is evil, and false doctrines and evil deeds shall have to be regarded as high truths and virtues. To any one who would cast a glance at the different forms of religion prevalent in the world, it would be clear that in respect of the knowledge of the Supreme Being, various notions prevail, some of which cannot but be condemned. On the one extreme are the Athiests who do not believe in the existence of God, and on the opposite are those who look upon men, or animals or heavenly bodies or the physical forces of nature as their God. Again, there are the Arya Samajists who consider themselves as the true heirs of the Vedic religion. They

believe in the existence of a nominal Deity who they hold did not create a single particle of matter, nor brought into existence a single soul or a single germ of life. Matter and soul they regard as having existence independently of the Divine Being, nor do they consider Him as the originator of any of their properties or powers. With the creation of this universe they think Almighty God has nothing to do. By referring to this article of their creed, I only wish to point out that for a man of true righteousness, it is simply impossible to subscribe to all the creeds contradicting one another and to believe in them as true. My object here is not to point out the error of those who by their false beliefs derogate the Divine glory, dignity and power or legalise immoral practices, but only to show you that a conscientious being cannot treat the pure and the impure alike. To one who purifies himself the Divine face is undoubtedly revealed but methods which inculcate a belief in impure doctrines or enjoin immoral practices, can surely never lead to God. The love of God is no doubt a certain way to a heavenly life, but how can the man entertain true love for God who takes, Rama, Krishna or Christ for his God or regards the Divine Being so weak and imperfect as not to be able to create a particle of matter or a soul? What is salvation but to know the true and perfect God with all His pure and perfect attributes and to walk in the ways of purity which He has shown us. This is the real salvation and every way opposed to it is a way of error, and no one can attain to true salvation by following error.

We witness in the world that religious beliefs are in most cases determined by training and habits. A Christian would have no hesitation in calling Jesus his God, while a Hindu would as easily fix upon Rama or Krishna as the true Deity or upon the Ganges as the supplier of all needs, or appoint for himself a God

who created nothing and consider matter and soul as co-eternal with God and self-existent like Him. But all these trusts are vain, for they have no argument with them. To find his way to the living God should be the sole object of the seeker after truth. The world is constrained in the bondage of customs and habits. Every one who is born in a religion deems it his duty to defend the same. But it can be easily seen that this principle is wrong. A man should adopt the religion which can point out the way to the living God whom extraordinary signs and miracles point out with certainty as the powerful and mighty God. For if God exists (and I swear by Him that His existence is the greatest of all certainties), then He must reveal Himself to His servants. The mere guesses of human reason that this world has a Creator are not sufficient to give satisfaction and make His existence a certainty. The man who trusts in these conjectures has no access to the Divine presence, and he cannot rely upon God with as great a certainty as he counts upon the cash which is locked up in his safe, or upon land and gardens which are the source of income to him, or upon sons on high posts who assist their father by sending in large donations of money every month. Why does he not trust upon God as he trusts upon all these material objects? Only because his faith in God is not a certain faith. Similarly a man who is negligent of his duty to the Divine Being, is bold in the commission of sin and does not fear God as he fears the plague, for instance, not going into a village where its devastating hand is busy at work, or as he fears the snake not daring to thrust his hand into its hole, or as he fears the lion not having the courage to go into a jungle which is its abode. The reason at the bottom of this boldness in the commission of sin is the same unbelief in God, for while admitting God with the tongue, the heart is quite foreign to Him and negligent of Him. It is not easy to have a

sincere faith in the Divine Being, for unless manifest and clear signs of His existence and power are witnessed, a man cannot understand that there is a God. Almost all men are believers in God by the word of the mouth, but their deeds show that their hearts are quite strangers to the true belief in Divine existence. True faith requires a certain knowledge as the knowledge of a thing after repeated experience. Experience for instance tells us that a very small quantity of strychnia is fatal. This experience giving rise to a certain faith in its power of killing will keep a man back from its use in a quantity which is likely to cause death. The person, therefore, who is in any way involved in the bondage of sin has no faith in God, for he has not recognized Him yet.

This world is the scene of many vanities, and most people are satisfied with false principles of logic. The true religion is that which reveals the face of the living God and brings a man to have such near access to him that he sees Him. When thus filled with certainty he is brought into a close and deep connection with God. He is then freed from every sin and impurity and Almighty God is thenceforward his sole trust. He reveals Himself to him by His peculiar signs and His special manifestation and the revelation of His word. From that day he knows that God is, and from that hour he is purified and cleansed of all his internal impurities. This is the true knowledge of God which is the key to heaven, but this way is not open to any one except through Islam. This is the Divine promise from the beginning that He will reveal Himself to those who follow His Holy Word. Experience is our greatest witness and experience tells us that except through Islam God never reveals Himself to any one or honors any one with His Word or assists any one with His mighty signs. How can we in opposition to our clear experience admit that

God reveals Himself in this manner to the followers of other religions also.

Some time ago, Lekh Ram, a Brahman by caste and Arya by religion, came to me here at Qadian and asserted that the Vedas were the Word of God and that the Holy Quran was not His Word. I told him that since he asserted the Vedas to be the Word of God, and that since considering their present condition I did not hold them to be such for they taught *shirk* and many other impure doctrines, while I knew the Holy Quran to be of Divine origin for not only were its teachings free from the impurity of *shirk* and all other impurities, but by following it the face of the living God was revealed and heavenly signs were manifested, therefore it was necessary that we should agree upon some criterion for testing the truth of these assertions. I pointed out to him an easy way for deciding this point, *viz*, that with the assistance of his Vedic God he should publish a prophecy concerning me, while inspired by the God who revealed the Holy Quran, I should also publish a prophecy concerning him. Upon this Lekh Ram published a prophecy concerning me that I would die of cholera within three years, while my God revealed to me that Lekh Ram would be murdered within six years and thus brought to naught on account of his abuse of the Holy Prophet of God. It was also revealed to me that the day of his murder would be next to the Muhammadan festival of 'Id, and that shortly after his death plague would rage in the Punjab. All these facts of prophecy were published by me very frequently in my books and I further wrote that if the present Vedas were the Word of God, it was the duty of all the Arya Samajists to pray to their God as hard as they could for the safety of Lekh Ram, for it had been revealed to me that Lekh Ram would not be saved. The prophecy about my death from cholera within three years was

published by Lekh Ram in his own book. The death of Lekh Ram in the manner predicted at last bore witness to the fact that the Vedas are not of a Divine origin.

This is only one instance. Thousands of similar supernatural signs have made it as clear as daylight that the religion of Islam is the only true religion in the world, and that other religions are either the inventions of human beings, or being originally from God became corrupt afterwards. Dear friend! I cannot accept the truth of your assertion without any argument for it. In this world a claim for the most trifling amount cannot be sustained unless sufficient proof is produced. How can then any weight be given to assertions for whose truth no argument is produced. God is one and His will is one; how can He then be the object of beliefs contradicting one another? How are we to believe the truth of everything said about Him, *viz.*, that Christ is God, or that Rama is God, or the Krishna is God, or that God is such a weak and powerless Being that He is not the Creator of a single particle in the universe? We can only accept the religion which has the light of proof with it and that religion is Islam. If you say that the great miracles and heavenly signs shown in Islam, are also shown in other religions, we would gladly listen to you provided that you bring forward proof of it. But it will never be possible for you to point out any living man of any religion who can be set against me in the blessings and heavenly signs granted to me.

You say in your letter that Almighty God has given an equal share to the believer and unbeliever in this World. The reason of this is that Almighty God has invited every one to Himself, and, therefore, has bestowed on all powers, the right use of which can lead them to the desired goal. But experience shows us that unless a person walks in obedience to Islam, these powers

are abused and therefore the goal is not reached. It is no doubt true as you say that it is very difficult that all people should follow one religion, but for the true seeker every difficulty is removed. Your illustration of travellers by the train and travellers on foot trying to reach the same destination does not apply in a religious matter, and the analogy does not hold true. There is only one way to find God, *viz.*, to attain to certainty by miracles and signs. True faith and purity of soul depend upon this. How can he reach God or be true in faith upon Him who has yet no certainty of His existence. There is no plurality of ways to find out God as in this world. There is only one way and that is certainty with regard to God on which also depends the purity of soul. But no religion except Islam has the means of certainty.

You write further on in your letter that God is infinite and therefore, we cannot know Him except by doing away with the restraints of *shara'* (law). Now *shara'* is an Arabic word and it means a way, and hence particularly the way to God. Your argument is therefore, reduced to this that to find God, we must leave the way which leads to Him. I leave it for you to consider the reasonableness of this assertion. As your remark, "Of caste and profession no one will question thee; worship God and of God shalt thou be," Islam takes no exception, for it does not make any distinction on the score of caste or nationality. Every one who seeks God, will find the way to Him to whatever nationality he may belong. But it is not true to say that every one can find the way to God to whatever religion he may belong, for unless the true and pure religion is followed, the way to God is not found. Religion and nationality are two quite different things.

Then drawing a wrong conclusion from your remark quoted above, you say: "This is the reason why the followers of the Vedas has not set on salvation the condition of following any

particular person." The truth of this remark is not clear, for the person who does not consider it necessary for salvation to follow the author of the Veda, cannot admit the authority of the Veda but must regard it false. For instance, if a person does not admit the truth of the principles and injunctions of the Veda, rejects the *Niyoga*, i. e., the immoral practice of allowing the wife to have illegal connection with strangers for the sake of children, or condemns the principle that God is not the creator of anything but that everything is like God self-existent, or considers the worship of fire, sun, moon, &c., as mere fetishism and thus rejects the Vedas as waste paper, so much so that he does not look upon the God presented by the Veda as the true God, will he be entitled to salvation or not? If he is, we would like to see the verse quoted from the Veda from which such a conclusion is drawn; but if he is not, then your assertion does not hold good. For, what we say is simply this that the person who does not believe in the truth of the injunctions of the Holy Quran shall not get salvation and shall lead his life like a blind man in this world. Almighty God says: *وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ* وهو في الآخرة من الخسرين which means that the person who shall not follow the religion of Islam which the Holy Quran preaches, will never be acceptable in the sight of God, and after death he shall be one of the lost. To say that the Veda, does not require us to follow any person is not true, for to follow a book is the same as to follow its author. If the Hindus do not follow the Veda, what does all this noise about it mean? Your last assertion that great men have been in every religion, does not carry any weight unless it is shown that some such great man who can show signs is living at the present time in any religion except Islam. Was Pandit Lekh Ram one of the great men, because his loss is bewailed by the Arya Samaj to this day?

QADIAN :

MIRZA GULAM AHMAD.

14th June 1903.

The Teachings of Islam and their Contrast with other Religions

*(This Lecture was delivered by the Promised Messiah at Lahore
on the 3rd September 1904 in a Meeting attended by
over 10,000 persons of all creeds)*

First of all I thank God who has placed us under the benign rule of a peaceful Government which allows us to preach and propagate our religious beliefs, and by its principles of justice, fair-mindedness and religious neutrality has removed every obstacle from our way. After this brief prefatory note, I wish to say something about the different religious beliefs entertained by the people of this country, and assure the gentlemen present that so far as it lies in my power, I will try to express myself in words least offensive to the feelings of those of whose creeds I will speak. Let me at the same time candidly say that truth has always a certain bitterness in it, and some men are from their very nature prone to be offended even when a just criticism is passed on their religious beliefs. The effect of this natural inclination it is beyond my power to remove, and I beg to be excused if any word of mine happens to wound the religious susceptibilities of any hearer, for it is impossible for any man to deal with what he sincerely believes and knows to be false and injurious doctrines and still be able to please those who own such doctrines. This is a difficulty the solution of which has not been found yet, nor, if human nature remains unchanged, is such a solution possible.

After deep deliberation and successive revelations from Almighty God, I have come to know that the great religious excitement which is maddening the people in this country and the ever-increasing diversity of religious sects which is witnessed here, is really due to the cause that the hold of spiritual power

over the hearts of men is quite loosened and the fear of God has utterly vanished away. This heavenly light by which a man can distinguish between truth and falsehood is almost extinguished in most hearts and notwithstanding the outward religious fervor, atheism is gaining ground day by day. The tongue, no doubt, utters the name of God but agnosticism has taken a deep root in the heart. The inner life of the people bears testimony to this fact. Every profession is made with the lips but not one of these is carried out in practice. I am speaking generally and do not mean to attack any person who may be really leading a righteous life. In general, however, it is perfectly true that the real object of religion is lost sight of altogether. Actual holiness of the heart, true love for God, real sympathy with man, meekness, mercy, justice, lowliness, and all other noble moral qualities, piety, purity and righteousness which is in fact the soul of religion, are most of all neglected, and the hearts of men are generally dead to those. What a sad picture of religion that while religious quarrels and controversies are becoming more and more frequent day by day, and great fuss is made about the name of religion, the real worth of it is not cared for and spirituality is becoming a thing of the past !

The aim and end of religion is to know the true and living God who created the world, to attain to that stage of perfection in His love at which the love of others besides Him is completely consumed, to have full sympathy with His creatures and to lead a life of true and perfect purity. But I see that this aim is utterly neglected and the majority of religious creeds is in fact some one or other form of atheism. Almighty God is not known and recognised, and hence the increasing boldness upon the commission of sin. For, it is plain that unless we have knowledge of a thing, there is no love or fear of it on our part. The prevalence of sin

in the world is, therefore, due to an absence of true knowledge concerning the Divine Being. The chief criterion of a true religion is that it should point out the means to a true knowledge of God, so that through knowledge men may be kept back from sins, and realizing the Divine beauty and glory, they may so love God as to deem even a momentary estrangement from Him more painful than the severest of tortures of hell. The truth is that freedom from sin and the love of God are the highest aims of man's life, and in these lies in fact the true bliss which is known as the heavenly life. Every desire which goes against the pleasure of God, is really a flame of hell-fire, and to indulge in such desires is to lead a hellish life. The question hence arises, how can a man be saved from this hellish life? I answer this question with the knowledge which I have received from God, that no one is saved from this fire except by a true and perfect knowledge of God. The flood of passions and desires rages high and nothing but the embankment of a perfect knowledge of God can withstand it. Salvation which means a freedom from the control of passions and desires, cannot, therefore, be attained unless our faith is based on the impregnable fortress of perfect knowledge which no flood can destroy. The fact that our appraisement of a thing or our love or fear of it, depends only upon our correct knowledge of it, needs no argument. Give a diamond worth a million pounds to a young child and he would not set upon it a higher value than a mere plaything. If honey mixed with poison is given to a person who is ignorant of the fact, he would take it for honey and eat it with pleasure, not knowing that the effect would be fatal. But you cannot thrust your hand into a hole which you know to be the hole of a serpent, for you know that such an act might bring about your destruction. Similarly no one would dare to take poison with a knowledge of it, for he knows that it must

cause his death. What is the reason then that you do not fear the death which the transgression of Divine commandments must certainly bring down upon you? Only that you have not such knowledge of the effect of your transgressions as of the biting of a snake or of poison. It is certain then that the knowledge of loss or injury deters a man from doing the deed which involves such loss or injury, and no belief in redemption can act as such deterrent. Is it not true that even the most daring and habitual burglar would not break into a house where he is sure to be caught and punished? Are not the most violent passions subdued when their effect is known to be sure and certain destruction? A robber would not in broad daylight dare to lay his hand upon a bag of money lying in a shop when he knows that there is a sufficient guard of armed police watching the shop. Are criminals restrained from theft and extortion because of their firm faith in the redemption of sins, or because their hearts feel the awe of execution? Or is it more true that the police and the fear of punishment are the real deterrents? This is a principle the truth of which is witnessed not only in the case of men, but also of animals. Even a lion in fury would not throw himself into burning fire though he sees his prey on the other side of it. A wolf would not fall upon a sheep at whose head is standing a watcher with a drawn sword and a loaded gun.

It is the most true and sound principle that to be saved from sins, man requires a certain knowledge of God and not any redemption. I say to you truly that if the people of Noah had the perfect knowledge which generates the fear of God, they would not have been drowned, and if the people of Lot had fully recognised their Lord, they would not have been stoned to death, and if the people of this country had been granted the true knowledge of God which makes one tremble at the idea of a transgression

of His Commandments, it would not have been thus destroyed with the plague. But a deficient knowledge cannot avail in the least, for vain is the love which is not perfect, and vain is the fear which is not perfect, and vain is the faith which is not perfect, and vain is the knowledge which is not perfect. If you do not take food in a sufficient quantity, it would not sustain you, and if the full dose of medicine is not administered, it would not do any good. One grain cannot satisfy your hunger, nor one drop of water quench your thirst. How can you then, O ye of little courage and slow in the search of truth, how can you hope to be the recipients of the vast blessings and unmeasured grace of God by a little knowledge and a little love and a little fear? It is His to purify you from sins and to fill your hearts with His love and awe, and He has established the law that all this is granted after a man has attained to certainty in His knowledge, for knowledge is the root from which love and fear spring. He who is given a perfect knowledge is also granted perfect love and perfect fear and he who is granted these, has got salvation, because he is purified from sin. For this salvation, therefore, we do not stand in need of the shedding of blood, or of crucifixion or of atonement. What we require for its attainment is only a sacrifice, and that a sacrifice of our ownself. This is a requirement of our very nature and this is the true significance of Islam. Islam means the laying down of head for being slaughtered and to bow down with entire submission at the Divine threshold. The beloved name of Islam is the soul of the whole of Law and the essence of all the commandments. To lay down one's self willingly and with a joyful heart for being slaughtered which is the true significance of Islam, means a perfect love, while perfect love indicates perfect knowledge. The word Islam therefore, clearly signifies that true sacrifice, which is necessary for the salvation of man,

requires perfect love and perfect knowledge and not any thing else. Referring to this Almighty God says in the Holy Quran :

لَنْ يَنَالَهُ (الله لحومها و لاد ماء ها و لكن ينال له) اللقوى صنيكم

“The flesh of these, (i. e, the animals slaughtered) does not reach God, nor yet their blood, but the sacrifice that God accepts from you is that you should fear Him and walk in righteousness for His sake.”

It should be borne in mind that the truth which underlies all the principles of Islam is that indicated by the word Islam itself, and the aim of all its commandments is that a man should attain to the stage of perfection signified by Islam. Hence the Holy Quran emphatically teaches that Almighty God should be made the sole object of one's desires and love. It shows now His beauty and goodness and calls attention then to His countless gifts and favors, for beauty and favours are the two incentives to love. According to the Holy Quran, Almighty God is one and without any partner in His excellences, and He is eternally free from every defect. In Him are found all the perfect attributes and by Him are displayed all the mighty powers. From Him the whole creation comes into existence and to Him all the affairs return. He is the fountain-source of all blessings and the Judge of retribution. Being remote, He is very near, and being near, He is still far off. He is above all but still it cannot be said that beneath Him there is anything else, and He is the most hidden of all things, but it cannot be said the anything is more manifest than He. He is Himself living and everything has its life from Him. He is His own support and everything finds support from Him. He bears everything and there is nothing that bears Him. Nothing come into existence independently of Him and nothing can exist without Him. He comprehends all, but the manner in which He does so, cannot be described.

He is the light of everything that is in earth and heavens, and every light has shown forth from His hand and is a shadow of His person. He is the Lord of all the worlds and there is no soul which has not been brought forth by Him and has come into existence by itself. Nor is there any faculty of a soul which has not been brought into existence by Him. His manifold blessings are of two kinds. Firstly, such as are not given as a reward for any previous deed of a doer and which exist from the beginning, as earth, heavens, sun, moon and stars, fire, water, air and all other things which have been created for our comfort. Everything that was necessary to sustain us, was created for us by Almighty God long before we came into existence or any deed was done by us. Who can say that the sun was created because of any meritorious deed done by him, or that the earth was brought into existence because he had done a highly virtuous deed? In short, these blessings of God were created by His mercy displayed long before the existence of man and they are not the result of any deed done by him. The other kind of Divine blessings is the outcome of His mercy displayed on the good deeds of men, and this does not stand in need of explanation.

The Holy Quran further teaches us that the person of God is free from every fault and defect, and that He wishes that human beings should also by following His injunctions become free from every defect and be purified of every impurity. Thus He says : *من كان فى هذه اعمى فهو فى الآخرة اعمى* "Whoever remains blind in this world, and does not see God, shall remain blind after death and his darkness will not be dispelled." For, the truth is that the eyes to see God are granted in this world, and any one who leaves this world without getting the eyes to see God, shall not see God in the next life. In this verse Almighty God has given us clearly to understand what height of spiritual

advancement. He wants man to reach, and what stage of perfection a man can attain to by following His commandments. How Almighty God can be seen in this very world, is then stated in the Holy Quran. Thus it says: *فمن كان يريد لقاء ربه فليعمل عملا صالحا ولا يشرب بعبادة ربه احدا* "Who wishes that he should see in this world the God who is the true Lord and the Creator, should do the deeds of virtue which are free from every sort of corruption and in worshipping his Lord he should not be guilty of any *shirk*" The first portion of this verse requires a man to do *عمل صالح* i. e., deeds of virtue which are free from impurity and every contamination, by which are meant deeds which are neither done that they may be seen of others nor do they generate vanity in the heart of a man that he is the doer of such great and excellent deeds, nor are they incomplete or defective, nor do they savour of aught but sincere personal love entertained towards God and are saturated with true faithfulness and perseverance. The second portion of the verse requires a man to abstain from *shirk* i. e., setting up with God such false deities as the sun, the moon, the stars of heaven, the physical forces of nature, the elements or anything else that is upon earth or the heavens, or setting too high a value upon the physical means and placing so much reliance on them as to consider them actually effective without any reservation like God himself, or giving an importance to one's own resources and efforts, for this too is a sort of *shirk*. On the other hand, when a man has done everything that lies in his power and exercised his abilities to his best, he should still be conscious of his utter weakness and ignorance, and ascribe everything to the mighty power and deep knowledge of God and not to his own power or learning. Our soul should constantly be in a state of perfect submission and prostration at the Divine threshold, and thus draw His favours and blessings. Unless we make our

condition like the helpless cripple who lying in a desert parched with thirst, suddenly sees a spring of sweet and clear water and halting and limping takes himself to it, and applies his burning lips to the cool water, not parting them until he is satiated,—I say, unless we fully realize our own utter weakness and inability and the mighty power and beneficent grace of God which we constantly draw upon, we are not free from *shirk* and do not deserve to be called Unitarians.

With respect to His own attributes of excellence and perfection, Almighty God says in the Holy Quran : **قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ صَمَدٌ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** “Your God is the God who is one in His person and without any participator in His attributes. He is God alone, for there is no being which is like Him eternal and everlasting, nor has any being its attributes like His attributes.” The knowledge of man is acquired and limited, but the knowledge of God is neither acquired nor limited. The power of hearing in man depends upon the transmission of sound by air and is moreover a limited power, but the power of hearing in God is an inherent power and is unlimited. The power of seeing things in man depends upon the light of the sun or some other light and is limited, but Almighty God sees things without the assistance of any light and His power of sight is an unlimited one. The power of man to make things depends upon the existence of material and is a limited power while the act of making must occupy some time, but the creating power of God does not stand in need of any existing material, is unlimited and does not depend upon time in its exercise. As there is nothing that is like Him, so there is nothing whose attributes are like His attributes. For if there is any defect in one of His attributes all His attributes must be defective, and if one of his attributes can be possessed by any one else, then all His attributes can be

so possessed. Therefore His unity cannot be established unless He is regarded one and without any partner in His person as well as His attributes. The remaining portion of the chapter above quoted says that God is neither a father nor a son, for He stands in need of none, not even of a father or a son. This is the doctrine of Unity taught by the Holy Quran which is necessary for a perfect faith.

So far as to belief. I will now consider the course pointed by the Holy Quran for observance in practice. The summary of its teachings regarding our treatment with others is contained in the verse *ان الله يامر بالعدل والاحسان وايتاي ذى القربى وينهى عن الفحشاء والمنكر والبغى* "Almighty God commands you to be just and fair to others, *i. e.*, to do to them as they do to you, and (if you wish to attain to higher stage of perfection) to do good to those who have done no good to you, and (to rise higher still) to do good to others not to lay an obligation upon them or to receive thanks in return, but with the natural inclination of a mother for her child; and He forbids you to do any violence, or remind others of any obligation you have placed them under or do any evil to one who has done good or shown sympathy to you." As an explanation of this verse, the Holy Quran says on another occasion *انما نطعمكم لوجه الله لانه لا يريد منكم جزاء ولا شكورا ويطعمون الطعام على سيرة* "The righteous feed the poor and the orphans and the prisoners, simply for the sake of, and out of their love for, God, and say to them, 'We give you food simply for the sake of God and do not wish from you any reward or thank in return for this service'." Again with reference to the requital of an evil, the Holy Quran says: *جزاء سيئة مثلها فمن عفى واصلح فاجره على الله* "The retribution of an evil is an evil like it, but if a person forgives and his forgiveness is conducive to any good and does not lead to further evil (for instance, the evil-doer

is likely to reform his conduct and refrain from evil in future), forgiveness under these circumstances will be better than requital and the person so forgiving shall find his reward from God." Thus the Holy Quran does not teach us to turn always the other cheek, whether in place or out of place, for this is against true wisdom, and a good done to an evil-doer is sometimes equivalent to the doing of an evil to a good man. The Holy Quran further teaches us : **ادفع بالتي هي احسن فاذا الذي بينك وبينه عداوة كاته ولي حميم** "If any one does good to thee, return thou his good with a greater good, and the result would be that even if there is an enmity between you, it will turn into sincere friendship and he would be to thee like a friend and a near relative." Other verses containing teachings on this point are. **ولا يغتب بعضكم بعضا** **ايحب احدكم ان ياكل لحم اخيه ميتا فكرهتموه - لا يسخر قوم من قوم عسى ان يكونوا خيرا منهم - ان اكرمكم عند الله اتقوا لله - ولا تدابروا بالالقاب بلئس الا سم الفسوق بعد الايمان - فاجتنبوا الرجس من الاوثان واجتنبوا قول الزور - وقولوا قولوا لا يد - واعصوا بحبل الله جميعا** "One of you should not backbite another: does one of you like that he should eat the flesh of his brother who is dead? Nor should one class of people laugh at another that it belongs to a higher class and the other to a lower: haply those who are laughed at might be better than the others. Verily the more honored near God is he who is greater in virtue and righteousness, and the distinction of nationality is nothing with Him. Do not call others with contemptuous names which they regard as offensive or insulting, otherwise you will be counted wicked near God. Keep away from idols and from falsehood, for they are both impurities. And when you speak, speak with reason and wisdom and refrain from absurd talk. And you should all in one body and with all your faculties and powers devote yourselves to the obedience of God."

(لهم الكثرة - حتى زرتهم المقابر -
 كلا سوف تعلمون - ثم كلا سوف تعلمون - كلا لو تعلمون علم اليقين لترون
 الجحيم ثم لترونها عين اليقين ثم لتسئلن يومئذ عن النعيم
 Again, the Holy Quran says: "The manifold occupations of the world divert your mind from God and you remain in this state of remissness from Him until you visit the graves. This is an error and you will soon know it, I tell you again that this is an error which you will soon discover. Had you the knowledge of certainty, you would have soon seen by its application your hell, and would have known that this your life in sin is a hellish life. And if your certainty becomes greater, you would see with the eye of certainty that your life led in sin and disobedience to God is a hellish life. A time will then come when you will be thrown into hell and there you will be questioned of your excesses in the dainties that were given you, (i. e., being made to suffer actually the punishment you will realize that certainty)" These verses show that certainty is of three kinds: firstly, that which is obtained through reasoning and deduction, as, to give a homely illustration, the existence of fire in a place is inferred from the presence of smoke; secondly, the certainty which is gained when the thing itself is seen, as fire in the above case; thirdly, the highest degree of certainty is attained when the existence of a thing is fully realized at that of fire by casting one's hand into it. These are the three degrees of certainty which are termed respectively علم اليقين عين اليقين and حق اليقين In these verses Almighty God has taught man that his true happiness lies in the nearness and love of God, and in breaking connection with Him a man leads a hellish life which ultimately becomes clear to him, though it be at the time when he is about to depart from this world and leave all his property behind him.

Referring to man's heavenly life, the Holy Quran says:
 ولمن خاف مقام ربه جنتن which means that whoever out of respect

for the honor and majesty of his Lord, and fearing that he shall have to stand one day in His presence, forsake sin shall be granted two paradises ; viz., a paradise in this world and a paradise in the next. The paradise in this world means a heavenly life which begins with a pure transformation in this life when Almighty God becomes the sole administrator of one's affairs, and the paradise in the next means the eternal bliss and enjoyments of after-life which shall be granted to the righteous. Elsewhere the Holy Quran say :

اِنَّا اَعَدْنَا لِلْكَافِرِينَ
سُلاسلًا وَاَغْلَالًا وَسَعِيرًا اِنَّ الْاَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا - عَيْنًا
يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَ بِهَا تَفْجِيرًا وَيَسْقُونَ فِيهَا كَأْسًا كَانَتْ
مِزَاجُهَا زَنْجَبِيلًا عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا " Verily We have prepared chains
and collars and that which burns the heart of those who do not believe in God, and hence do not entertain love for God and are bent low upon earth. (Their feet are enchained with the love of this world and in their necks are collars of estrangement from God which keep their heads bent down upon the world and do not allow them to raise them up towards heaven, and their hearts burn with the unsatisfied desires of this world). But the righteous are made to drink in this very world of a eup which is mixed with camphor which cools the love of this world and quenches the thirst of seeking the world. It is a spring of camphor which is granted them and they divide it into running streams and thus place its refrigerent waters within the reach of the thirsty near and far. (When the standing water of the spring is made to run into a stream and the power of faith is strengthened) they are then made to drink of another cup with which is mixed ginger. (For when the camphorated cup has benumbed the love of this world, another syrup is needed which should generate in the heart the warmth of Divine love. This is what is meant by the syrup mixed with ginger because the

quality of ginger is hot, and it is, therefore, a symbolic expression for the warmth of love) It is a spring which is called *salsabeel*, (lit., ask the way from God) meaning that when the wayfarer has reached the spiritual eminence indicated in the preceding verse, he is entirely in the hands of God and asks his way from no other than God." Again, the Holy Quran says : قد افلح من زكها وقد "Verily he who has purified his soul is released from the constraint of sensual passions and is granted a heavenly life, but whoever remains bent down upon earth and does not turn to heaven, shall end his days in grief and despair."

As the high stages of man's advancement described in the verses quoted above, cannot be attained by a man's own efforts, the Holy Quran repeatedly invites us to pray to God and to exert ourselves to our utmost in His path. Thus it says : ادعوني استجب لكم "Pray to Me and I will accept your prayer," and again : واذا سئلكم عبادي فاني قريب اجيب دعوة الداع اذا دعان فليستجيبوا لي "And if My servants question thee as to the proof of My existence, as to how they should know that God exists, say to them that I am very near : I answer him who calls upon Me, and I hear his voice when he invokes Me and I speak to him. They should, therefore, make themselves fit to receive My word and have a perfect faith in Me so that they may find My way." And on another occasion, the Word of God says : والذين جاهدوا فينا لنهدينهم سبلنا "Those who try hard and exert themselves to their utmost to find Us—We surely guide them into our paths." And again : وكونوا مع الصادقين "Besides prayers and exertions in the way of God, you should also live in the company of the truthful and righteous ones, for this is also necessary in order that you may see God.

These are the commandments by walking in which a man realizes the true nature of Islam, for as I have already said the

true significance of Islam is to lay oneself before God like the sheep that is to be slaughtered to lose all one's desires, passions and intentions and to be completely lost in the will and pleasure of God, to subject oneself to death, to love Him so entirely as to obey all His commandments out of love and not any other motive, to get eyes which see with God, ears which hear with God, a heart which is wholly inclined to Him and a tongue which does not move to utter a word until moved by Him. This is the stage at which all the labours of the spiritual wayfarer end, and all the passions and desires of man undergo a death. Then does the mercy of God with His living word and brilliant lights grant him a new life. Then he is honored with the sweet Word of God, and that most subtle Light which no reason can discover, nor eye can see, itself comes near to the heart of man. as He says : نحن اقرب اليه من حبل الوريد "We are nearer him than his vein of life." With such nearness does Almighty God honor mortal man. Then comes the time that every blindness and darkness is removed and a man sees his God and hears His voice, and finds himself completely enwrapped in His mantle of light. Then is the reality of religion reached, and seeing his God a man throws off the dirty clothing of worldly life and wears the magnificent robes of Divine light. The promises of paradise and of seeing God are not then simply prospective promises to him, but he actually tastes of the delights of paradise in this very life and sees God and speaks to Him, and thus realizes even here all those promises. The Almighty God says : ان الذين قالوا ربنا الله ثم استغفروا تنزل عليهم الامانة لا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون "Those who say that our Lord is the God Who possesses all the perfect attributes and Who has no partner in His person and attributes and remain faithful to their word, their faith not being shaken by any trial or adversity, however hard it may be—

the angels of God descend upon them and Almighty God Himself speaks to them and says to them 'Do not fear the enemies that stand against you and the trials that befall you, nor be grieved for the bitter adversities which befell you in the past, for I am with you, and be joyful that I grant you in this very world the paradise which was promised to you.'"

It should be borne in mind that these are facts supported by the strongest testimony. Within the sphere of Islam there have been thousands of the righteous people who have actually tasted the fruits of the spiritual paradise in this life. In fact Islam is the blessed religion whose true followers have been made by Almighty God the inheritors of all the righteous servants of God who have passed before them and the heavenly blessings that were granted to them variously granted all to the Muslims He has accepted the prayer which He Himself taught in the Holy Quran in the following word : اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّينَ "O Lord! show us the right path, the path of the righteous whom Thou hast favored and honored in every way and who have received from Thee all sorts of blessings, (who have received the honor of being spoken to by Thee, of having their prayers accepted by Thee and of having been granted victory, assistance and guidance from Thee); and keep us away from the path of those upon whom Thy wrath has descended and of those who having forsaken Thy path have betaken to erroneous paths." This is the prayer which is addressed to Almighty God by every Muslim five times daily in his prayers. It shows clearly that a person who passes his days in blindness from God, lives and dies in hell, and that he only really obeys God and attains true salvation who recognises God and has a perfect faith in His existence, for only such a one is granted power to forsake sin and to love God with his whole heart. The

religion, therefore, in which there is no yearning for a certain Divine revelation, which is one of the highest Divine blessings, is not from God, nor is that prophet true who has not taught people to seek the path of certain Divine revelation and perfect Divine knowledge. For, the highest aim of man's life, and the only way in which he can be released from the bondage of sin, is that he should attain a certain knowledge regarding the existence of God and His retribution. But certainty regarding the Divine Being who is the most hidden of all things, is impossible unless from Him is heard the voice 'I AM,' and unless a man witnesses the clear and manifest signs of His existence. Such certainty can never be obtained from the source of reason, for the deductions of reason lead us no further than that there should be a God, for this is the only conclusion with regard to the existence of a Creator that a man can arrive at by deep reflection over the consummate order and perfect skill displayed in the universe. But it can be easily seen that such a conclusion is only an inference suggested by certain facts, while the statement that God actually exists requires a sound and conclusive proof about which there should not be the slightest doubt. The necessity of the existence of a thing and its actual existence are two quite different things. In short, in the midst of the great religious excitement of the present day, the seeker after truth should not forget the great truth that only that religion is from God which can show God with perfect certainty.

I will now take some of the more important religions which are showing great missionary activity, and see whether they can take a man to the stage of perfect certainty regarding Divine existence, and whether their scriptures contain the noble promise that they can make their true followers the recipients of a certain Divine revelation, and whether if they do so this promise is born

out by actual facts at the present time. First of all I take the religion which is named after Christ. The answer to the questions proposed above for solution is very easy and simple in its case, for the Christians are all one in the belief that after the time of Christ the fountains of Divine revelation and inspiration are closed to all. The blessing of Divine revelation has according to them been left behind and it now remains closed to the day of judgment. The door of Divine grace by which alone salvation as shown above can be obtained being shut up a new plan of salvation has been set up which is opposed to the established principles of the world, and which is contrary to human reason and Divine justice and mercy. It is said that Jesus Christ bore the sin of the world and chose to die on the cross, that by his death others may be delivered, and that Almighty God killed His own innocent son to save the sinners. We are unable to understand how the pitiable death of one man can purify the hearts of others from the impure quality of sin, and how by the murder of one innocent man others can be absolved of the sins and crimes which they have committed. This course is, on the other hand, directly opposed to justice and mercy, for to punish the innocent in place of the offender is against justice, while causing the son to be murdered cruelly with no fault on his part is contrary to Divine mercy, and the whole affair is a meaningless transaction. I have already stated that the true cause of the prevalence of sin is the absence of true Divine knowledge. If, therefore, the cause is not removed the effect cannot be annulled, for the cause must bring about its effect. It is a strange philosophy that sin is supposed to be made non-existent while its cause which is a want of Divine knowledge remains as strong as ever. Experience shows that without full knowledge of a thing we cannot know its true value, nor can we love or fear it,

but love and fear are the only incentives to action and a man does not do or abstain from doing a deed except from the motive of either love or fear. Therefore it is clear that unless the love or fear of the Divine Being is generated in the heart which depends upon a true and perfect knowledge of God, it is impossible that a man should be released from the bondage of sin. But so far as the Christians are concerned, I am bound to state and that for the sake of truth that their knowledge of God is very imperfect and ambiguous. The doors of Divine revelation are for ever closed and miracles ended with Jesus and his apostles. What is left then in our hands to judge the truth of the Christian religion except the authority of reason, but the deifying of a man has already set reason at naught. If the old stories of miracles as narrated in the Gospels are adduced in support of Christianity, various objections may be put forth against this evidence by one who does not admit the truth of the Christian religion. In the first place, it is impossible to ascertain what amount of truth is contained in these narratives and what reality. For there seems to be no doubt that the evangelists were great exaggerators. For instance, in one of the Gospels it is written that if all the things which Jesus did had been written in books, the world could not have contained those books. This is a most extravagant statement. How could the world prove insufficient for the record of deeds which were contained in it in an unrecorded state, deeds done by one man within the limited period of $3\frac{1}{2}$ years in a very small province. Secondly, the miracles stated to have been performed by Jesus were in no way superior to the miracles of Moses. Nay, even the miracles of Elijah display a greater power than those of Jesus. If therefore the performance of certain miracles can make a man God, many of the prophets shall be entitled to Divinity.

The alleged Divinity of Jesus is sometimes supported on the ground that Jesus called himself the son of God or that he is so designated in some book. This is an idea which deserves to be laughed at. In the Bible many men are designated as the sons of God and to some even the epithet of God is applied. They all, therefore, belong to the same category and one of them cannot become a God to the exclusion of all others. Even if the title son of God had not been used for any one besides Jesus, it would have been absurd to interpret it literally and draw from it an argument for the divinity of Jesus, for such metaphors abound in the Word of God. But when the title on whose basis divinity is claimed for Jesus is freely applied to others in the Bible, it ceases to have the slightest force as an argument for his divinity, and if it has, it at the same time proves the divinity of all those to whom it is applied. In short, the plan suggested by the Christian belief should not be depended upon for salvation, for it fails to provide the true remedy for sin. On the other hand, it is itself a sin that a man should commit suicide thinking that others would be saved thereby. I can say on oath that Jesus did not offer himself to be crucified, but he was in the hands of his enemies who subjected him to all sorts of cruelties. He prayed to God to save him from the accursed death on the cross and wept the whole night long. Then was he hard because of his righteousness and his prayer was accepted and he was saved from death upon the cross, as appears from the Gospels themselves. It is, therefore, a false accusation against Jesus that he committed suicide by designedly subjecting himself to death. Moreover reason itself condemns the theory that Peter should be cured of his headache by John's knocking out his brains. We do admit that Jesus was a servant of God and one of the perfect ones whom God purified with His own hands, but he or any other prophet

cannot be made a God on the strength of words spoken of him in any holy book. I have personal experience in this matter and in the Word of God revealed to me I find words of honor and dignity used of me which I have not met with in any Gospel as used concerning Jesus Christ. Can I then assert on the strength of such words that I am God or son of God? Far be it from me or any other prophet of God to make such a blasphemous assertion.

As to the teachings contained in the Gospels, I am of opinion that they are imperfect. A perfect code of ethics is that which is calculated to develop all the moral faculties of man and does not lay stress upon one side of human nature only. I assure the gentlemen present that such perfect teaching is contained only in the Holy Quran, for in every matter it adopts the mean path, which is the path of truth and wisdom. For instance, the Gospel says: "Whosoever shall smite thee on thy right cheek, turn to him the other also." But the Holy Quran does not teach us unconditional forgiveness on all occasions. It directs us to see the occasion first, whether it requires forbearance or revenge, forgiveness or punishment. It is evident that the latter is the proper course for a man to follow, and its observance is necessary for the social life of man. No society can live on the principles taught by the Gospel nor can any Christian society be pointed out which should have ever acted on the turn-to-him-the-other-also text. Again the Gospel says that no one should look "on a woman to lust after her," but the Holy Quran tells us that a man should not unnecessarily look upon other women whether with lust or without lust for this habit will after all make him stumble. On such occasions the Quran requires that a man's eyes should be half-closed, for this is the, only way in which a man can remain pure in heart. Perhaps the advocates of a mis-named liberty would

object to such a course, but experience shows that this is the only right course. Free intermingling of the two sexes and their freely casting looks at each other, are productive of great mischief and no good has resulted from them. To allow men and women whose hearts are not yet purified, and who are yet under the control of their sensual passions, to freely mingle with, and look at, each other, is to intentionally push them down into the pit. The Quranic teaching in this respect is free from every harm. The same defect of Gospel teaching is brought to light in its directions regarding divorce. The Gospel says that no one should "put away his wife, saving for the cause of fornication." But the Holy Quran permits divorce on other equally urgent occasions, for instance when the husband and wife become the deadly enemies of each other and the life of one is in danger from the other, or when the wife is guilty of having gone through the preliminaries of fornication, though she may not have actually committed fornication, or when she suffers from some such disease as would endanger the life of the husband in case the relations are continued, or when some other cause comes into existence which on account of its being a hinderance to the continuance of conjugal relations is a sufficient cause for divorce. In all such cases divorce is permitted, and the truth of this principle is practically admitted by the Christians themselves.

To revert to the main point of this lecture, the Christians, cannot point out the means which can lead a man to salvation and freedom from the bondage of sin. For, as stated above salvation means nothing but the attainment of a condition in which a man does not venture upon transgression and his love of God becomes so great as to suppress his sensual desires, and the realization of such a state depends upon a perfect knowledge of God. The Holy Quran points out to us the clear ways which can

make a man attain to a true knowledge of God and fill him with such fear of Him as keeps him away from sin. By following the Holy Quran a man becomes the recipient of Divine revelation, sees the heavenly signs, receives the knowledge of future from God, has a zeal in his heart for union with God which he prefers to every other connection, receives knowledge from God beforehand of the acceptance of his prayers and a mighty torrent of Divine knowledge flows in his heart which sweeps away all sinful tendencies before it. But when we go to the Gospels, it points out a method for release from the bondage of sin which is contrary to reason and does nothing to remove the causes of sin.

We will next take the Arya Samaj and consider the means which it proposes for release from the bondage of sin. Here again, as in the case of Christianity, we meet with a plain denial of Divine revelation and heavenly signs, a denial which is based on the authority of Hindu sacred books, the Vedas. It is vain, therefore, to look in this direction for the complete satisfaction which the heart of man finds in the sweet Words of God, the acceptance of his prayers and the manifestation of heavenly signs which reveal to him the face of the living God. But if access cannot be had to all these sources of certainty, then a man shall have to depend upon reason only according to the Vedic doctrine. But reason, as shown above, is not a source of perfect certainty and cannot make a man attain the perfect Divine knowledge which is equivalent to seeing God, and which by generating true love and fear of God, burns the chaff of sin, mortifies the sensual passions and working a holy transformation in the life of man, cures all defect and washes away all the impurities of sin. But as most men do not care for the perfect purity of life which frees a man from every stain of sin, therefore they do not even aspire after a holy life, and their hearts are so dead to it that they do

not ever feel its need. On the other hand they are ready to fight when the truth is told because of their excessive bias towards a particular set of dogmas.

The position of the Arya Samaj is extremely deplorable. It denies revelation, heavenly signs and acceptance of prayers, the only means to a perfect knowledge of God, and bases the whole superstructure of its beliefs on the slender bases of reason. But its principles do not hold even when judged from the standpoint of reason. For, as shown above, the only argument for the existence of God that can be derived from the source of reason, is that this universe could not have come into existence of itself, and that it must have had a creator. But the Arya Samaj teaches the doctrine that matter and soul are self-existent and eternal and that God has created nothing. Hence the only argument that reason could give for the existence of God fails in view of the principles inculcated by the Arya Samaj. This vital objection against the teachings of the Samaj it is sometimes sought to remove by the assertion that though matter and soul are self-existent, yet the combination of the particles of matter and the union of matter and soul could not be effected without the power of God. But the absurdity of this idea is clear on the face of it, for when it is assumed that the particles of matter and the souls have in them the inherent quality which has made them self-existing and self-supporting from eternity, it is nothing but sheer folly to assert that some external power is needed for their union and combination. To assert first that every particle of matter existing in the universe is with all its qualities a self-existing thing, and that similarly every soul with all its attributes and powers is self-existent, and to deny then that the power of combination in the particles of matter and the power of union in matter and soul belongs to them, is to contradict

oneself and no sensible person can hold this position for a single minute. The holder of such a belief is an easy prey for atheism, and it needs very little effort on the part of an atheist to win over an Arya Samajist to his own side. It grieves me much to see that the Arya Samaj has in formulating its doctrines committed serious errors in both branches of Law. With regard to God the Aryas hold the belief that He is not the Author of the universe and the source from which all blessings flow, but that matter and soul with all their properties and attributes are self-existent and not in any way under obligation to God. If this is true, it is meaningless to acknowledge the existence of God, and even if His existence is assumed, it does not appear why He deserves to be worshipped, on what grounds He is to be taken as the All-powerful Being, and how and by what methods He is to be recognised. Can any one answer these questions? Ah! that there were a heart capable of receiving this message of sympathy. Ah! that some one should sit in the corner of solitude and ponder over these words. Almighty God! Have Thou mercy on these people who are our old neighbours. Turn Thou the hearts of most of them to truth so that they should know it and accept it, for to Thee belongs all power. Amen!

So far as to the error of the Arya Samaj in connection with the recognition of God and His powers, but the other part of Law is also full of errors. Firstly, there is the doctrine of transmigration according to which the soul assumes different bodies in different births. The point which strikes one most in this doctrine is that Almighty God is represented as a most cruel and hard-hearted being whose anger can never be appeased. In the Arya Samajic code of beliefs, God is first shorn of His glory and divested of the power of creation, and then in strange contradiction with it, He is invested with an arbitrary and tyrannical

power over the souls to punish them for billions of year for disobedience of commandments to which He has no right to exact obedience. For, if He has not created the souls, He has no absolute right to require them to obey Him. Or assuming that He has acquired such a right, it must at all events be very limited in its scope like the right acquired by a Ruler over his subjects. But the interminable series of punishments which every soul has to undergo according to the doctrine of transmigration in one body after another, is absolutely inconsistent with such an acquired right and the principle of justice. According to the Muslim doctrine, not only are soul and matter with their attributes and properties created by the hand of God, but even the punishment which they must receive for disobedience to their Master, does not last for ever. Thus Almighty God say in the Holy Quran with regard to the eternity of the punishment of sinners: *الا ما شاء ربك ان ربك فعال لما يريد* "Except in so far as thy Lord willeth, for thy Lord doeth whatever He willeth." Here we are told that though the punishment of the sinners is spoken of as lasting eternally, yet it is not without an end in the sense in which God is without an end, but only because of its length, and the mercy of God will then overtake them, for He is powerful and does what He wills. This verse is further explained by a tradition according to which the Holy Prophet is reported to have said : *يا ترى على جهنم زمان ليس فيها احد و نسيم الصبا تحرك ابوابها* "A time will come over hell when there will be no one in it and a cold breeze (of the mercy of God) will blow upon its gates." The Arya Samajic teaching represents the Divine Being as a peevish and revengeful master whose anger can never be appeased. The Christians also entertain the belief that a man shall be condemned to eternal hell for every sin and that his tortures will know no end. But the wonder is that while proposing endless

torture for other men, the son of God is made to bear punishment for three days only. This unrelenting cruelty to others and improper leniency to His own son, is absolutely inconsistent with the mercy and justice of God. Instead of being let off with such a slight torture the son should have been made to bear the heavier punishment, because being the son of God and as such possessing greater power than mortals, he was the only fit person to bear up under a heavy and never-ending punishment. In short the Christian and the Arya Samajic doctrines are both open to the same objection, while some Muhammadans too are guilty of a departure from the reasonable teaching of the Quran on this point. But the Holy Quran has expressed itself in clear and unequivocal words in the exposition of the doctrine of eternal hell, and hence the blame which attaches to some of its votaries, cannot be laid at its door. Another error of which the Muslims are guilty, because going against the teachings of the Holy Quran, is that relating to the death of Jesus. The Holy Quran speaks of his death in the clearest words but some Muslims still hold him to be alive and think that he would come back to this world.

Another objection against the doctrine of transmigration is that it is against true purity. If the mother, sister or daughter of a person dies to-day, she may be reborn to-morrow and in a few years become the wife of the self-same person and thus relations may be contracted which are prohibited by the Vedas. This difficulty which vitiates the purity of the family life cannot be obviated unless the birth of every child is attended with a document containing particulars as to the relations in which it stood to different persons in the previous birth. But since no such arrangement has been made, the upholders of this doctrine shall have to confess that Almighty God Himself is the cause of spreading an evil in this world. But leaving aside these objec-

tions, it is difficult to understand what good results from casting souls into the revolution of births. *Mukti* or salvation, as must be admitted by every sensible person, depends upon *gyan*, i. e., Divine knowledge, and if the doctrine of transmigration had any truth in it, the Divine knowledge attained by a soul in a previous birth ought not to have been lost. On the other hand, every fragment of Divine knowledge attained in one birth, should have been a stepping stone for the acquirement of more knowledge, and the previous store ought to have been added to the newly acquired one, thus bringing a person nearer and nearer to the fountain of salvation. But it is clear that every child comes into the world utterly ignorant and the previous store of knowledge amassed with great labour during a whole life is utterly wasted like the fortune of a prodigal man. The revolution of successive births, therefore, in no way assists the attainment of salvation, for whatever store of Divine knowledge is accumulated in one birth is utterly wasted in transition to the next. This process of the gain and loss of knowledge at the beginning and end of each birth, makes the attainment of salvation almost an impossibility, and therefore metempsychosis does not afford the least assistance to such attainment. A really insurmountable difficulty in the way of souls for the attainment of salvation that they must lose everything they gain without any fault of theirs and simply because God has wished to cast them into the maze of transmigration. And in spite of these difficulties, the salvation obtained is temporary and not permanent, and thus after enjoying this hardlywon rest for a short time, the soul is again cast out from the abode of bliss to undergo similar revolutions of ceaseless tortures.

The second doctrine owned by the Arya Samaj which strikes at the very root of the true purity of life, is the doctrine of *Niyoga*. I do not ascribe this doctrine to the Vedas ; nay, I tremble at the

idea of making the Vedas responsible for such a hideous doctrine. I am sure that human nature repels the idea extremely disgusting that a man should tell his own chaste wife who belongs to a respectable and noble family to have connection with a stranger simply for the chance of getting a son, in spite of the continuance of her conjugal relations with her own husband, or that the wife should herself desire to adopt such a shameful course of life. Even some animals are so jealous of their mates that they do not like their living with other males. It is not my object to enter into any discussion here. I humbly entreat the leaders of the Arya Samaj to renounce this doctrine, because in it lies their moral betterment. The people of this country have already much fallen off from true purity and if practices like the *Niyoga* remain in vogue, the moral degradation of the country would only grow deeper and deeper day by day.

Here I take occasion to express my views on another point of equal importance. Whatever the feeling of hatred which the Arya Samaj entertains towards Muslims and the principles of Islam, it should not make a total departure from the time-honored custom of *purdah*, for such a course would be productive of immense evil and mischief, though it may appear to be attractive at the present moment. Every sensible person can easily understand that the majority of men and women in this age are walking only in obedience to their passions and desires, and are so completely in their control that they do not care aught for the retribution of their deeds. Most young men cannot refrain from looking to lust after young and beautiful women if they get a chance to look at them at all, and so is also the case of most women. If in this state when the hearts of both sexes are not free from corruption and evil and are unable to resist the temptations of flesh, a too free intercourse of men and women is

allowed, the result would be that the evil of adultery would poison the whole system of society, as is the case in many parts of Europe. But when these men actually grow pure in heart, when they are freed from the control of bestial passions and sensual desires, when the spirit of devil is utterly expelled from among them, when Divine Majesty takes entire possession of their hearts and the awe of God controls their looks, in short when a pure transformation is effected in their lives and they don the garments of the fear of God, then, but not till then, they may do what they like, for they would be then as eunuchs made so by the Hand of God and their eyes would be shut against lustful looks and their hearts closed against evil ideas. But remember, my beloved countrymen, may God Himself inspire this idea into your hearts, that this is the most dangerous time for doing away with the custom of *purdah*, and if you do it, you would sow the seed of poison in your people which would vitiate the whole society. This is a time when the custom of *purdah* ought to have been instituted even if it had never prevailed before, for this is the *kaljug* (the iron age). Evil rages in the world and the transgression of Divine commandments, corruption and drunkenness are at their highest. Atheism prevails in the hearts and the awe of Divine majesty and glory has utterly vanished away from them. Many things are uttered with the tongue with which the heart does not tally. Lectures are delivered which may claim great intellectual merits, but the hearts are dead and devoid of spirituality. It is not meet that at such a time the poor sheep should be let loose in forests where wolves abound.

My friends, the plague is still threatening us and I have received information from on high that many of its onslaughts are in store for us. These are dangerous days and no one can say who would become its morsel by the next year and who remain alive,

what house would be devastated and what saved. Arise then and repent, and please your Lord with good and virtuous deeds. Mind that though errors in belief would be punished in the life to come, and the fact of being a Hindu or a Muhammadan or a Christian would be decided on the day of judgment, yet the person who exceeds all limits in his transgressions, evils and injustice to others, will be punished even here, and he cannot flee from the wrath of heaven. Rise then and please your Master and be at peace with Him before the terrible day comes, the day of the raging of plague, of which the prophets of God have prophesied. Reconcile yourselves with your Lord, for He is the most merciful and if you repent truly and forsake the ways of evil, He will forgive you all your sins. A single moment's repentance with a true and fearful heart cancels the evil deeds of seventy years. Do not say that your repentance is not accepted by God. No! you cannot be saved by your own deeds, it is the grace of God that takes you by the hand and not your own deeds. Merciful and Gracious God, show mercy to us for we are Thy servants and bow ourselves at Thy threshold.

*** My Claim to Promised Messiahship.**

Gentlemen, I would now say something about my own claims which I have published in the country. Reason and history bear witness to the fact that when the darkness of sin overshadows the earth, when all sorts of transgressions prevail in the world and evil is supreme, when the spiritual sensibilities are deadened, when the earth growing impure with immoral practices and the love of God being numbed in the hearts of men, a poisonous wind begins to blow, the mercy of God then ordains that life should again be breathed into dead hearts and the earth

should be quickened afresh. As there are changes of seasons in the physical world, so here are revolutions in the spiritual world. In autumn the trees lose their verdure and freshness, and are stripped of their leaves and branches, and look like a man who being in the last stage of consumption loses all his flesh and blood, or like a leper whose face is disfigured by the effects of leprosy and whose limbs have dropped down. But they are not left in this state. Another period comes, and autumn is followed by spring when a new life is given to the dead plants and they sprout forth into fresh leaves. Similar to these changes in the physical world, there are changes and revolutions in the spiritual world and periods of light and darkness follow each other successively like day and night. At certain stages of the history of the world, men are stripped of spiritual excellences and the perfection of manhood like trees in the autumn, while at others a wind blows from heaven which breathes life afresh into their hearts. This our time is also the beginning of a spring. The deadness of autumn was witnessed in the Punjab during the days when this country was under the Sikh sway. Knowledge had then quite disappeared and ignorance had become prevalent. Religious books had become so rare that they could not be found except in some high family which remained intact from Sikh oppression. The night of the Sikh rule has been followed by the day of British dominion which has brought us the invaluable blessing of peace. The truth is that if regard is had to the general peace and security prevailing in the country and to the comforts which we can and do enjoy, it is unjust to compare the days of Sikh rule with even the nights of English Government. The time in which we live is a time of physical as well as spiritual blessings, and what has already appeared is a sign of the richness of the harvest that we may yet reap. It is true, however, that being

the commencement of a new age, this period presents varying faces. Some faces are hideous because they go against righteousness and the true knowledge of God, while others present attractive features and there is a lustre of righteousness in them. There is no doubt, however, that the English Government has taken great pains to spread learning in the country and to advance the cause of science and knowledge. Printing presses have multiplied copies of books to an extent unknown in any previous age and placed them within the reach of all. This vast spread of knowledge has brought to light many hidden libraries and cast the light of publication upon many rare manuscripts and thus it has changed the whole appearance of society within a few years.

Side by side with the growth of learning and spread of knowledge spoken of here, there has been a continual falling off from the standard of purity in practice, and the plant of atheism has struck a deep root in most hearts. There is no doubt about the benefits and blessings which the English Rule has brought to us, nor can any one question the unparalleled peace and liberty which it has established in this country, but most people have not made a right use of this liberty and peace. Instead of being thankful to God for His great obligation in placing us under the benign rule of such a peaceful and kind Government, most people have become utterly neglectful of and stolidly indifferent to God and have wholly given themselves up to the pursuits and cares of this world, so wholly indeed as if this world were their permanent abode and they were not under the control of any Higher power or under any obligation to Him. As happens generally, with peace transgression has become more flagrant, and on account of daily increasing hard-heartedness and indifference, the country is now in a very dangerous condition. Ignorant people commit the most brutal and heinous deeds like savages, and every grade of society

is more or less involved in some sort of evil. Public houses are much more frequented than other shops, and professions involving open immorality are daily increasing, while places of worship are only used for the performance of ceremonials devoid of life and inner worth. In short a violent outburst of evil and iniquity has taken place, and as a flood destroys all embankments and sweeps away whole villages before it in a single night, so the flood of passions is sweeping away all barriers to sin before it. Cimmerian darkness has spread over the world, and it has reached the point at which it must either be regenerated and receive a light from heaven or be utterly destroyed and brought to naught. But the prophetic utterings give us to understand that the end is yet a thousand years off. Moreover, the new physical order of this world which has been brought about by the numerous discoveries and inventions of the last and the present century, is clearly indicative of a similar change for the better in the spiritual system of the world. There is pressing necessity for such spiritual reform, for spiritually the world stands on the brink of destruction and is so depraved that the wrath of heaven must be kindled against it. The force of passions is growing too strong while the spiritual tendencies have been utterly weakened and the light of faith has been extinguished. A light must, therefore, be kindled from heaven to shatter the clouds of darkness which overhang this world, for, as we see daily, the gloom of night is not dispelled until the heavenly light makes its appearance. As there is a heavenly light which lightens the corners of the earth, so there is also a heavenly light which illuminates the corners of the heart, and the truth of both these laws is manifest.

Since God created man, it has been His unchangeable law that He sheds His light upon mankind through one of their own number, so that there may be a unity and oneness among them.

The person who is thus chosen, receives the light of perfect Divine knowledge from God, drinks deep at the fountain of His perfect love, is spoken to by Him, made to walk in the path of His perfect pleasure and granted a deep-seated zeal to draw others to the light, the knowledge and the love which have been granted him. Thus drawn by him and sharing in his knowledge because of their close connection with him, other people are also kept back from sins and guided to the path of piety and righteousness. In accordance with this time-honored law, Almighty God prophesied by the mouth of His prophets that after nearly six thousand years from the time of Adam when great darkness would prevail upon earth and an irresistible flood of passions would make the love of God wane and iniquity predominate, God would, breathe into a man the soul of truth and love and knowledge spiritually after the likeness of Adam, and he would be called the Messiah, because God would Himself anoint his soul with the ointment of His love. This Messiah who on account of the promise of God concerning his appearance is called the Promised Messiah in sacred books, would, it is foretold, be made to stand against *Satan*, and between him and the evil one there would be a mighty struggle, the final struggle between good and evil. For this spiritual fight *Satan* would bring all his hosts into the field and gather together all his power and make use of all his resources. Never shall a fight like this have occurred between good and evil before, for on that day the tricks of *Satan* and the means by which he can mislead people, would all be exhausted. After a heavy fight, the Messiah of God would drive back the powers of darkness, and the glory, majesty, unity and holiness of God would be proclaimed upon earth and would continue to be so declared for a thousand years, the seventh day of the Holy

Books of God. Then will be the end. I am that Messiah : let him who will, accept me.

Doubts would, perhaps, be entertained here by some as to the existence of *Satan* and they would wonder at the mention of *Satan* and his hosts. Let them bear in mind that every man's heart has two attractions with it, the attraction of good and the attraction of evil. The first of these is attributed in Islamic law to the angel or the spirit of goodness, and the second to *Satan* or the spirit of evil. Man is inclined sometimes to evil and sometimes to goodness, and this is what is meant by the struggle between good and evil. I think there are many men in this gathering who will, simply on hearing my claim to Promised Messiahship and Divine revelation, call me a liar and look down upon my claim, but I do not condemn them, for so it has been from the beginning. Every Messenger of God has to hear words of abuse and contempt from his people in the early stages of his mission, and it may be said truly that a prophet is not without honor but in the beginning of his career as a prophet. That Holy Prophet and Messenger of God to whom the Holy Quran was revealed, and who gave us a law which is the finisher of all laws, of being called whose followers we are all proud, was also received in the same manner by his people. For thirteen years he suffered persecution and tortures at the hands of his enemies alone and helpless, and received their scoffing, insults, affronts and outrages with the greatest patience and forbearance, all these cruelties of his enemies reaching their climax in that unkindest cut of all, his expulsion from Mecca. Who knew at that time that helpless and forlorn man was destined to become the guide and leader of millions of human beings? Such is the Divine law that the Sent Ones of God are laughed at and despised at first. There are very few who recognise them in the beginning and hence they must

suffer at the hands of the ignorant and bear all sorts of scurrilities abuses and taunts until the time comes when God should open the hearts of men for their acceptance.

Such is my claim. But the work for which Almighty God has appointed me, my function as the Promised Messiah, is that I should remove the estrangement which has taken place between God and man, and re-establish man's connection of purity and love with his Divine Master. I have been raised that I should put a stop to religious wars and lay the basis of peace, concord and fellow-feeling between men, that I should bring to light the religious truths which have long been hidden from the mortal eye, that I may show true spirituality by dispelling the darkness of passions from before its face, that I may manifest the working of Divine powers within man by prayers or by concentration of attention, and most important of all that I should re-establish the pure and glorious unity of God which is free from every mixture of *shirk*, and which has disappeared from the face of earth. All this will be effected not by my power, but by the mighty power of Him who rules in heaven and earth. I see that on the one hand Almighty God having trained me in His deep knowledge and having made me the recipient of His revelation, has granted me a zeal for bringing about these reforms, and on the other He has Himself prepared hearts which are ready to accept my words. I see that a mighty revolution has taken place in the world since I was appointed by Almighty God to this heavenly office. While in Europe and America the doctrine of the Divinity of Jesus is being rejected by all sensible thinkers, in India idol-worship is fast losing ground. Though these people are yet ignorant of true spirituality and are content with a few words in which is contained a formal expression of their beliefs, yet they have broken asunder many ties which held them to unbelief, and they are now

as it were standing on the threshold of unity. I hope that in the near future the grace of God would take many of them by the hand and place them within the stronghold of unity where there is all peace and safety, and where a man is granted perfect love and perfect fear and perfect knowledge. This is not a mere wish but Almighty God has given me the glad tidings which make me entertain this hope. The manifestation of this heavenly ordinance has been brought about in this country so that different people may be the sooner seen gathering into one flock, and that the night of discord and enmity may the sooner be changed into the bright morning of peace and concord.

That the different people will be ultimately made one nation, is the universal hope of all religious sects. The Christians think that the time is coming when all the nations of the earth will accept the doctrine of the Divinity of Jesus. The Jews entertain the fond hope that their Messiah will soon appear and make them the inheritors of the whole earth and bring the gentiles into the Jewish faith. The Islamic prophecies also give the hope of the advent of a Messiah who would make Islam the predominant and universal religion of the world, and the promised time of advent goes no further than the commencement of the 14 century of Hegira. And at this very moment the Pundits of the Sanatan Dharman are anxiously waiting for the advent of an *avatar* who would spread the true faith in the whole world. The Aryas, though they do not believe in any prophecy, share in these universal views and are trying their best to spread the Arya religion in the East as well as in the West. Nor has the Buddhist religion remained behind in this movement, for it is also showing signs of activity and reform. But what is most wonderful of all, and may perhaps excite laughter, is that in this competition of religions for superiority, even the sweeper community is not quite

indifferent, but it also is awake to the serious necessity of protecting itself from hostile religions. In short, the competition of religions has grown hot and every sect is inspired with the zeal to make acquisitions from other faiths. There is a commotion in the religious world more violent than the commotion which is caused in the sea by a storm, and as the billows roll down upon one another, so do at present the different religions.

The various movements described above lead one at least to this conclusion that the time has come at which Almighty God has willed to gather all men into one fold. Regarding this very time, He says in the Holy Quran وَنَفُخُ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا Reading this verse along with the preceding verses its proper significance appears to be that when there will be a hot competition for victory among the various religions, and they will be in a tumult like the waves of the ocean, then will Almighty God bring into existence a new dispensation which will draw all capable hearts to itself. Then will they know what true religion is, and a new life, the soul of true righteousness, will be breathed into and they will be made to drink at the fountain of true knowledge of God. It was necessary that this world should not have come to an end until this prophecy was fulfilled which was announced by the Holy Quran 1300 years ago.

The Holy Quran has mentioned many other signs of the last ages when all people would be gathered upon one religion; for instance, that the rivers would be generally split into canals, that the earth would bring out its hidden treasures of minerals, inventions and sciences, that such means would come into existence (referring to printing presses) as would cause books to be multiplied in large numbers, that a conveyance would be discovered which would render the camels useless and facilitate men's going to and fro, that the means of correspondence and of

the mixing together of different people would become easy, and that the sun and the moon would eclipse on specified dates in the month of Ramzan. All these signs of the mercy of God would be followed by another which is indicative of the wrath of heaven i. e., the raging of a destructive plague which would affect every town and village, utterly laying waste some and leaving others in a partially desolate condition. **God would then be in great wrath because the signs which He manifested at the hands of His Messenger were belied, and the Apostle whom He had sent was rejected and called an impostor.**

All the signs enumerated above, which the Holy Quran has described as the signs of the appearance of the Promised one, have been fulfilled in this age. Thus there is a clear path for any one who exercises his judgment and understanding for my acceptance, because all the signs appointed for the appearance of the Promised Messiah have been manifested by God for me. Besides the signs mentioned above, the Holy Quran fixes the time of the appearance of the Promised Messiah in another manner too. In it we are told that one day with God is equivalent to a thousand years as is indicated in the verse : *ان يوما عند ربك* *كالالف سنة* ما تعدون Therefore the seven days mentioned in the Holy Quran indicated seven thousand years which represent the present age from Adam to the end spoken of in the holy books of God. I do not mean to say that seven thousand years is the whole time from the beginning to the end of the world, for from the Holy Quran it appears that the world existed before the Adam spoken of in the Holy Books. Of course we cannot say who the people were that lived upon earth then because we have no details in our hand. But it appears that one cycle of this world lasts for seven thousand years and hence also the

seven days, each day standing for a thousand years. We cannot say through how many such cycles the world has passed up to this time, and how many Adams have passed away before our own Adam. As God has ever been the creator, therefore we believe that His creation must have existed always in some one form or another though it is difficult for us to specify the particular form. Here too the Christian faith has made an error, for the Christians believe that the world was created and heaven and earth made only six thousand years ago, and that before that time the creating power of God had for ever remained unemployed. I do not think any sensible person can subscribe to such a belief which is absurd on the face of it. The Holy Quran on the other hand teaches us doctrines whose truth can never be questioned. It teaches us that God has always been a creator and will for ever be a creator, and if He wills He can destroy heaven and earth and make them anew millions of times. He has told us that from the Adam who is our ancestor to the end of this cycle, there is a period of seven thousand years, which are as seven days with God. The Holy Prophet Muhammad, may peace and the blessings of God be upon him, appeared in the fifth thousand after Adam or in the fifth day of this cycle. This is indicated in the chapter entitled the *Asr* (Afternoon) the letters of which, according to the mode of reckoning numbers from letters, represent the number of years which had elapsed from Adam to the time of the revelation of that chapter to the Holy Prophet. According to this calculation six thousand years have now elapsed from Adam, and a period of one thousand years more would complete this cycle.

The Holy Quran as well as the previous books give us to understand that the Messenger of God who would appear in the last ages in the likeness of Adam, and would be called the Mes-

siah, would be born in the last days of the sixth thousand from Adam, as Adam was born at the end of the sixth day. These signs are sufficient to lead a thinking mind to the true conclusion. The seven thousand years of this cycle are further divided according to the prevalence of good or evil, every odd thousand being the time of the prevalence of virtue and true guidance, and the even thousand of the supremacy of *Satan*. Thus in the fifth thousand our Holy Prophet was born for the regeneration of the world and *Satan* was then put into chains. Then followed the sixth thousand, from the beginning of the fourth to the fourteenth century after Islam, in which *Satan* was let loose and evil predominated. And now we are in the seventh thousand which is the time of God and His Messiah and of every goodness and virtue, of the true faith and regeneration of mankind, of righteousness and the proclamation of the Unity of God and Divine worship. With the entrance of the world upon the seventh thousand, the Millenium, no other Messiah can set his foot upon earth, for his time is now gone. The true Messiah is he who has appeared in time and made known his appearance to the world. All these prophecies are contained in the Holy Quran, and they were also uttered by the earlier prophets. In fact, no prophecy has been uttered with such frequency and force as the prophecy relating to the appearance of the Messiah in the last ages and to the evil of the Anti-Christ.

Some men think that the prophecy relating to the appearance of the Promised Messiah is contained only in the traditions and not in the Holy Quran, and accordingly they demand a proof of it from the Word of God. A reflection upon the words of the Holy Book is sufficient to convince any reasonable man that this prophecy is contained in the plainest words in the Holy Quran. In the chapter entitled the *Tahrim*, it is indicated that some

individuals from among the Muslims would be called *Ibn-i-Maryam* (the Son of Mary), for in that chapter at first the faithful are compared to Mary and afterwards the breathing of a soul into her (*i. e.*, the faithful like her) is mentioned. This indicates that the faithful who observe complete obedience to Divine commandments and make themselves like Mary, will be rewarded by God by being made Christ-like. It is in reference to the attainment of this stage that Almighty God says of me in a revelation published in the *Barahin-i-Ahmadiyya*: *يا مريم اسكن انت وزوجك الجنة*: "O Mary! Enter thou and thy friends into paradise;" and again: "O Mary! I have breathed into thee the soul of truth," (thus symbolically Mary was impregnated with truth); and last of all: *يا عيسى اني متوفيك ورافعك الي*: "O Jesus! I will cause thee to die a natural death and would then raise thee to Myself," where I am addressed as Jesus Christ as if raised from the dignity of Mary to the dignity of Christ. Thus the promise contained in the *Tahrim* has been fulfilled in me, and I am named by God as the son of Mary.

Again, in the chapter entitled the *Nur* (Light), Almighty God says that successors to the Holy Prophet would be raised from among the Muhammadans like to the successors that were raised to Moses as in the verse *ليستخلفني الا ارض كما استخلف الذين* From the Holy Quran it also appears that the religion of Islam would witness two terrible disasters which would endanger its very life. One of these came upon Islam with the death of the Holy prophet and was averted at the hands of Abu Bakr, the first caliph according to Divine promise. The second disaster according to the Holy Quran would be the evil that would be wrought by the Anti-Christ, to repel which the Promised Messiah would appear. It is to this great evil that the concluding words of the *Fatiha*, which every Muslim must repeat in his

prayers, contain an allusion, and to this time of tribulation that the prophecy contained in the words : *وَلَيُمْكُنْ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ* refers which occur in the *Nur* immediately after the words in which successors to the Holy Prophet are promised. In these words Almighty God tells us that in the last ages when the faith of Islam would be severely shaken, so much so that there would be fear of its extinction and of its being swept off wholly, He would re-establish it with firmness upon the earth, and grant the Muslims a security after that great fear. To the same effect the Holy Quran says elsewhere : *هُوَ الَّذِي ارْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَ عَلٰى الدِّينِ كُلِّ* "God is He Who sent His Messenger with the guidance and the true faith so that He may ultimately (*i. e.*, in the time of the Promised Messiah) make it victorious over all other religions." Again, the verse *اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَظٰوِنٌ* "Verily We sent down the Holy Quran, and verily We will be its Guardian," also refers to the time of the Promised Messiah for as it speaks of the sending down of Revelation which was effected through the Holy Prophet, it also speaks of guarding the revealed word from its enemies when it would be in danger of being brought to extinction, which is the function of the Promised Messiah. Here I have briefly pointed out the verses in which the advent of the Promised Messiah is indicated, either in plain words or by way of allusion, as a detailed proof would not have suited the limits of a lecture. This is a sufficient proof for any one who seeks an evidence of my claim in the Holy Quran in the same manner in which he seeks an evidence of the claim of the Holy Prophet or Jesus Christ in the previous books. So if these prophecies are not regarded as sufficient, it must also be admitted that there is no prophecy in the Taurat concerning the appearance of Jesus or our Holy Prophet, for if the words of the former prophecies are

not very definite, neither are they so in the case of the latter prophecies. It is exactly here that the Jews stumbled in the recognition of the two prophets, Jesus and Muhammad, may peace and the blessings of God be upon them. For instance, if it had been stated in plain and clear words in the prophecies foretelling the appearance of our Holy Prophet that he would be born at Mecca, that his name would be Muhammad, that his father and grand-father would be known respectively as Abdulla and Abdul Muttalib, that he would be of the Ishmaelite race, that being persecuted at Mecca he would fly to Medina, and that he would be born so many years after Moses, not a single Jew could have denied him. The difficulties in the case of the prophecies relating to the appearance of Jesus Christ, are still greater, and it is on this ground that the Jews to this day consider themselves excusable in rejecting Jesus. In these prophecies it is clearly stated that Elijah would re-appear before the advent of the true Messiah and prophecies containing this condition are contained in the revealed books. But since Elijah did not re-appear, therefore the claim of Jesus to Messiahship could not be regarded as true by the Jews. When confronted with this difficulty, Jesus replied that by the appearance of Elijah was meant the appearance of one like him, and not his own appearance. But this explanation was rejected by the Jews as directly opposed to the Word of God which spoke not of the advent of the like of Elijah, but of the advent of Elijah himself. These considerations show clearly that the prophecies relating to the appearance of the prophets of God are always deep so that they may serve to distinguish the righteous from the wicked.

This is not, however, all that I can say in support of my claim. A claim based on truth is not attended with only one sort of proof, but like the genuine diamond it shines in full efful-

gence in all its phases. Such is my claim to Promised Messiahship. Its truth shines forth from whatever point of view it is considered. My claim to being sent by God and of being the recipient of Divine revelation, dates from a period of over 27 years, and it was published in my book entitled the *Barahin-i-Ahmadiyya* about twenty-four year ago. Such a long and continuous series of lies is inconceivable. However great a liar a person may be, he cannot be guilty of concocting a falsehood extending over such a lengthy period of time and effecting the whole world. Moreover Almighty God does not assist an impostor. Consider a person who with every new sun conceals a new falsehood and fabricates a new lie, forges words and prophecies and pretends that it is an inspiration which he has received from God, or the Word of God that has come down to him as a revelation from the Almighty, while God knows that he is a great liar and impostor in what he says every day, consider if God would grant assistance to such an accursed being, if He would make him and his followers flourish and increase for long years and frustrate the designs and plans of his enemies to bring him to naught. Yet for 27 years, I have been receiving the assistance of God without any intermission and the number of my followers has constantly increased notwithstanding the hardest opposition. Do not these facts point me out as the true one?

There is another argument which settles conclusively the truth of my claim. Twenty-four years previous to this at a time when I was quite unknown to the world and lived in the corner of solitude, Almighty God revealed to me certain prophecies concerning my future life which were at that very time and under those very circumstances published in the *Barahin-i-Ahmadiyya* which I was then writing. Addressing me Almighty God thus spoke to me: "O My Ahmad, thou art according to My

wish and thou art with Me. Thy secret is My secret. Thou art to Me as My Unity and Oneness, so the time has come when thou shouldst be assisted and made known among men. Thou hast in my presence a dignity which the world knows not. God will assist thee in all fields. Thou hast dignity in My presence and I have chosen thee for Myself. And I will make many people follow and obey thee and will make thee a guide to them. We will inspire people from heaven that they may assist thee. Assistance will come to thee from deep and distant paths. People will flock to thee from distant corners of the world. It is, therefore, meet that thou shouldst not turn away from them or get tired of them, because of their vast numbers, but receive them with kindness and courtesy. And pray to God, 'O Lord, do not leave me alone and Thou art the best of inheritors.' God will procure for thee the companions of the mat, and what knowest thou who the companions of the mat are. Thou wilt see tears flowing from their eyes, and they will say, 'O Lord, we have heard the voice of one who invites people to faith in God.' Verily, I will make thee My vicegerent upon earth, and people will say of thee contemptuously, 'Wherefrom and how hast thou got this dignity and high rank?' Say to them, 'My God is a wonderful God and wonderful are His powers.' He is not questioned of what He doeth, but He will question every one as to what He said. They say, 'This is but a fabrication.' Say, 'It is God who has established this dispensation, then leave them in their vain sports. God is He who has sent His Messenger with guidance and the religion of truth that he may make it victorious over all other religions. They will try to extinguish the light which God has kindled, but God will make that light perfect and kindle it in hearts that are ready to receive it, though the unbelievers may not like it. God will protect thee against their mischiefs though

people may not be able to save thee. Thou art before My eyes ; I have named thee *Mutarakkil* (truster in God). And God will not leave thee until He has severed the virtuous from the wicked. Two sheep will be slaughtered, and every one who is upon earth, must taste of death. There may be a thing to which you may be averse, but haply it may be good for you ; and there may be a thing which you deem good but haply its attainment may be injurious to you. God knows what is good for you and what injurious, but you do not know."

It will be seen that the revelations given above contain four grand prophecies. Firstly, at a time when I was alone and companionless about 24 years since, God gave me the glad tidings that I would not be left alone but would have numerous followers and that people will come to me from distant places and remote corners in such numbers that they should tire me. Secondly, that I would receive great assistance from these people. What I was when these prophecies were published, and what I am now when about a quarter of century has elapsed since their publication, is known to the whole world. Alone I lived in the corner of solitude then in a small village, but now I have more than 200,000 followers. The third prophecy mentioned in the same connection is that people would do their utmost to bring this dispensation to naught and to extinguish this light, but all their efforts would be fruitless and all their designs would be frustrated. These three prophecies are shining like the meridian sun. No sensible person would hold that these wonderful disclosures of the deep secrets of the future, upon which no guess or surmise could shed the faintest light, could be announced beforehand except by a revelation from Almighty God, the Knower of all secrets. There was no circumstance which could make the most intelligent person guess that the helpless and solitary man who

had never stepped out from the corner of solitude, would one day become the Leader and Guide of hundreds of thousands of men. If it is within the power of man to reveal such secrets, let another such instance be cited. The grandeur of these prophecies is made more manifest and the heart of man bows with true submission before the mighty knowledge of God when the third prophecy foretelling the attempts of the people to thwart the fulfilment of these prophecies, and God's promise to bring about their fulfilment in spite of every opposition, is borne in mind. Can a mere mortal thus challenge the world ? No, he cannot even say that he would live for such a time. The fourth prophecy which particularly deserves the reader's attention is that relating to the slaughter of two sheep which was fulfilled by the martyrdom of two of my disciples in Afghanistan, *viz.*, Sheikh Abdul Rahman and Sahibzada Maulvi Abdul Latif at the hands of Amir Abdul Rahman and Amir Habibullah respectively,

Besides these, there are hundreds of other prophecies which were fulfilled in their time. On one occasion, I informed Maulvi Hakim Nurud-din that a son would be born to him who would have sores upon his body, and the prophecy was published in a book. Some time afterwards the promised son was born and he had the sores on his body as described in the prophecy. The Maulvi Sahib is present in this gathering, and every one can question him as to the truth of this statement. On another occasion, Abdul Rahim Khan, one of the sons of Sardar Muhammad Ali Khan, Rais of Malerkotla, was attacked with a serious disease and all hope of his life was lost. When I prayed for him to God it was revealed to me that the boy would recover on my intercession. So like a kind and affectionate sympathiser, I prayed for him and the disease was gone. Abdulla Khan, the second son of the same gentleman, also fell ill and the attack

was so serious that death seemed to be certain. I prayed for him and was informed of his recovery by God and he accordingly recovered. There are numerous other signs and if I were to relate them all, this lecture would not be finished even in ten days. Hundreds of thousands of men bear testimony to the truth of these signs because they were shown before their eyes. One hundred and fifty of these I have collected in a book called the "*Nazool-ul-Masih*" which will be published shortly. These signs are of various sorts. Some of them were manifested upon heaven others upon earth ; some related to my friends, while others were in connection with my enemies ; some effected myself and my children and others have been manifested by God through my enemies without any intervention on my part. To the last class belongs a sign which was manifested through Maulvi Ghulam Dastgir of Qasur, who published in his book *Fateh Rahman* of his own accord a prayer against me to the effect that of us two God might destroy the liar first. A few days has passed when the Maulvi died and thus bore a testimony to my truth. Besides this, there are thousands of men who were informed of my truth through visions and who have thus accepted me.

There are other considerations of importance in determining the truth of a claim to prophethood. Whether the claimant has appeared in time of need, *i. e.*, at a time when the need of a guide was felt by the world, whether he has come exactly at the prophesied hour, whether he receives assistance from God, whether he has fully refuted the objections brought forward by his opponents against his claim, are points which go a long way to prove the truth or falsehood of his claim. If all these questions are satisfactorily answered, they would be an evidence of his truth. Now it is clear that at the present moment, the need of a Guide and Reformer is very strongly felt by the whole world.

Islam needs the soothing hand of a Reformer who should bring about union and agreement among the contending sects and the strong hand of one who should defend it against hostile attacks, while the world generally needs a Spiritual Guide who should restore to it the spirituality which it has lost, and re-establish the certainty which has vanished away from its face, and thus strengthening faith release people from the bondage of sin and turn them to paths of virtue and righteousness. These are facts which no one can deny unless he is blinded by prejudice, and therefore I clearly fulfil the first of the conditions enumerated above, *viz*, the condition of coming in time of need. In the second place, it requires to be seen whether I have come at the prophesied hour. In point of time the clearest prophecy is that relating to the appearance of the Promised Messiah at the end of the sixth and the commencement of the seventh thousand from Adam. Computing by the lunar year, the seventh thousand has begun and by the solar year the sixth is coming to a close. Besides this the Holy Prophet had said, as reported in an authentic tradition, that among the Muslims a Reformer would appear at the commencement of every century to give fresh life to the holy religion of Islam. But more than a fifth of the fourteenth century has passed away, and no other Reformer can be pointed out who has claimed an authority under the tradition referred to above. Thirdly, it is to be seen whether God has assisted the claimant or not. This condition is eminently fulfilled in me, for opponents stood up against me from among every community and left no stone unturned to bring me to naught and made all sorts of plots against me, but all their designs and plans were hopelessly shattered by Almighty God. There is no community which can say that it did not exert itself to destroy me. But against their wishes Almighty God gave me honor and made thousands of men

my followers. What is it if not heavenly assistance, for upon earth no efforts were spared to blot me out. The stronger the opposition grew, the more I was made to flourish, until my following now exceeds two hundred thousand. Had not a hidden hand been in my support, and had my mission been based on human machinations, I would have been long before shot by one of the arrows of which I was made an aim, and being utterly destroyed no trace of mine would have been left to-day. For there is no doubt that an impostor does not prosper, but meets with destruction in one way or another, because God Himself is his enemy. But Almighty God guarded me from every evil that was designed against me in accordance with His promise which He had made twenty-four years before. What a wonderful assistance from the Almighty that He first informed me in my loneliness and solitude that He would assist me and bring thousands of men to me and disappoint my enemies in their evil designs against me, and then brought all this to fulfilment as He had foretold. How manifest is His assistance and how clear this sign! Can it be within the power of man or devil that he should when quite helpless foretell his mighty success in the future, and this should be fulfilled notwithstanding the efforts of numerous enemies who rise against him for his destruction. The fourth condition, *viz.*, that the objections of the opponents should be fully refuted, has also been fulfilled by me. The greatest objection that has been put forward against my claim is that Jesus is alive and that he himself must come back into the world in fulfilment of the prophecy relating to the advent of the Promised Messiah in the last ages. It has been shown by me in refutation of this objection that Jesus is dead and he cannot come back. For the Muslims, the authority of the Holy Quran is conclusive which says : **فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ** **الرَّقِيبَ عَلَيْهِم** The occasion of this verse in the Holy Quran is that

on the day of judgment, God would question Jesus if he had said to his people that they should take him and his mother for Gods and worship them. In answer to this, Jesus would say that he had said to them only what God had commanded him to say, *viz.*, that they should worship God alone and consider him as His apostle only, and that he knew what they did so long as he was among them, "but since Thou didst cause me to die, Thou didst witness their doings and I was quite ignorant of what happened after me." The reply of Jesus here is that his followers did not set up the false belief of his divinity until after his death. If, therefore, it is held by a Muslim that Jesus is still alive, he shall also have to admit that the Christian doctrine is true. Moreover here Jesus displays an ignorance of the condition of his followers after his death, a fact which is inconsistent with the theory of his re-advent, because in the latter case he could not remain ignorant of the doctrines invented by the Christians after his death. The belief that Jesus would come back in to the world, and joining with the Madhi, slay the infidels, falsifies the Quranic verse, quoted above, and must, therefore be rejected. Nor can it be held that Jesus would conceal before God the fact that he had gone into the world, lived there for forty years and slain the Christians, for that is far from the dignity of a prophet, and besides nothing would remain concealed on the day of judgment. If any one has true faith in the Holy Quran, he can see that the whole plot of Mahdi's murderous deeds and Jesus' descent from heaven to assist him in that bloody task, is brought to naught by a single verse.

When the opponents are vanquished in every point, as a last resource they bring forward the slender objection, that one or two out of thousands of my prophecies have not been fulfilled, while as a matter of fact this is untrue. Besides this, it will be

seen that the prophecies so objected to related to the punishment of certain individuals and the Divine law is, as appears from the Holy Books of God, that a prophecy relating to punishment is always conditional, whether the condition be or be not expressed in it, and the punishment can be averted upon repentance or deeds of charity or upon manifesting a fear of God. The prophecy of the prophet Jonah is an example of this. There was no express condition in that prophecy, but still the punishment was averted on the people's repentance. If, therefore, the law established above were not true, the prophethood of Jonah would be seriously in question. It cannot be questioned that God's intention to punish a people is suspended or averted on their repentance, and what is prophecy but a manifestation of that intention through a prophet. If such intention can be suspended or averted when it is not disclosed to any person, there can be no objection to its being suspended or averted when it has been revealed through a prophet. Now the essence of the prophecy relating to the death of Atham which is objected to in my case, was that of the two, Atham and myself, the party in error would be brought to destruction before the eyes of the other. The truth of this prophecy has been sealed by the death of Atham, and it is quite unreasonable to object to it on the ground that he did not die within the stated time, for the limit of time had with it a condition in express words. Atham showed fearfulness and was granted a respite according to the express condition of the prophecy, but when he concealed the truth, he was soon seized by God and died in accordance with the prophecy. Even if the condition had not been expressly stated, he could have taken the benefit of it according to the Divine law with regard to the prophecies of punishment. Besides this, all the details are not always contained in prophecies, and such details are only manifested after their

fulfilment. It also happens that an error occurs sometimes in the interpretation of a prophecy, for after all prophets are mortals. For instance, Jesus had prophesied that his twelve apostles would sit on twelve thrones, whereas one of them became the devil's in his lifetime. He had also prophesied that the men of his time would be still living when he would come back. This also remained unfulfilled on account of error in the interpretation of the words of revelation. Some other prophecies of Jesus too met a similar fate. As to my prophecies, there are thousands of them that have been fulfilled in all their details and to ignore all of these, while selecting one or two for objection, is nothing but intentionally rejecting the truth. I fully hope and am certain that if any one were to live in my company for forty days consecutively, he would witness a heavenly sign. Here I finish this lecture and think that what I have said is sufficient for a seeker after truth. And peace be upon him who follows truth and guidance.

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***An Extract from the Promised Messiah's Lecture
delivered at Siolkot on the 1st November 1904.***

There are ignorant men who because of their determination to reject the truth, do not in any way benefit themselves by the proved signs manifested from heaven, and finding faults with what has been shown manage to avoid the truth. They level their objections at one prophecy or two, never mentioning the thousands which have been so clearly fulfilled as to defy every objection. What a pity, that they lie so boldly as if they had no fear of God, and calumniate so grossly as if they did not care for the retribution of the next world. I do not mean to dwell here upon their calumnies for that is useless. Had they possessed any piety or entertained any fear of God, they would not have been so bold and so hasty in rejecting and belying the signs of

God. Had they been really unable to comprehend any sign, they should have sought its explanation from me. Is it true piety that they do not so much as mention thousands of the signs against which they cannot bring forward any objection and whenever they have to speak of signs refer only to the one or two which their warped understanding is unable to comprehend. Had they had any fear of God, they would have benefitted by the prophecies which have been fulfilled, and of which the clearest proof exists. Every plain miracle is treated as indifferently as if it had not existed at all, and where there is a subtle question an objection is brought forward. Now this is a process which, if adopted, would bring to naught the prophethood of every prophet, and those who reject me because they can object to one or two of my prophecies, will have to reject by and by every prophet of God, on the same line of reasoning. For instance, Jesus was a prophet of God and as such he must, no doubt have shown certain miracles. But if his signs were to be judged by the test which is applied in my case, the whole body of his miracles would have to be rejected in the same way as mine are rejected. For, an opponent with this bent of mind, can say that some of his prophecies were not fulfilled. This is what the Jews say to this day, *viz.*, that all his prophecies turned out to be false. And he can easily argue that Jesus had prophesied that his twelve apostles would sit on twelve thrones, but one of them apostatised even during the life-time of Jesus, and thus the prophecy remained unfulfilled. He had also said, it may be further asserted by an opponent, that he would come back before the generation then living passed away, but generation after generation has slept in graves for nineteen centuries and still he has not returned. According to his opponents, his prophecy that he was the king of the Jews also turned out to be false. And any one who chooses

this procedure, may multiply the list of objections to any extent that he likes. In like manner, the whole mass of the prophecies of our Holy Prophet is denied by men of this type, because of certain objections to one or two of them.

If the procedure adopted by my opponents is right, then nothing will be left in their hands, and they will have to reject in the same breath the prophecies of every other prophet of God. There is no doubt that if they continue to walk in this line, they shall have to bid farewell to Islam itself. In the interpretation of the words of prophecy, the opinion of the prophesier is sometimes mistaken. But an error of opinion does not in any way vitiate the prophecy itself. This was what happened in the journey of the Holy Prophet during which a truce was made at *Hudaibiyya*. Anticipating the time of the promised victory he undertook a journey to Mecca. But let me say again that such an error in opinion does not detract from the glory, honor and excellence of the Holy Prophet. Perhaps it might be said that the liableness of a prophet's opinion to error, destroys our confidence in his infallibility. The reply to this objection is that such error is a very rare occurrence and that infallibility is the rule. It sometimes happens that revelation comes like a single piece of news, and being concise it does not explain itself. It then requires to be explained, and such explanation, it is easy to see, would be a matter of opinion. Now opinion is liable to error, though in the case of the prophets of God, this happens very rarely. Such an error does not lessen the effect of the clear and perspicuous signs which are more numerous. I do not therefore, deny that like all true prophets, I may err in interpreting the word of prophecy when there is any obscurity about it, but then there are thousands of my prophecies which are fulfilled in the clearest manner and which defy all scepticism. *No no defect*

can be pointed out which can disprove my claim to the office of a Prophet. It should, moreover, be borne in mind that in prophecies containing a threatening of punishment, it is not obligatory upon God to carry out His threat. It is admitted on all hands that repentance and prayer avert the punishment. Had such not been the case, prayers and the deeds of charity which are generally resorted to by men at the time of Divine visitations, would have been perfectly useless. The well-known prophecy of Jonah also supports this position.

Now I close this lecture, and thank God that He has enabled me to finish it in spite of my weakness and illness, and I pray that by these words, He may lead many a man out of darkness and error, and guide him into light and truth. I pray also that as He has brought about this gathering of various people, He may also ordain that accepting the true guidance they may all love each other and be united by ties of affection. May He cause the wind of guidance to blow in all quarters! May He cause heavenly light to descend from above, for without the light of heaven, the eye cannot see! May He create the air of guidance from the unseen, for without air, the ear cannot hear! Who can come to us, but he whom God Himself may draw? But He is drawing many men, and there are many more still whom He will draw. He will unlock many a heart and open it for the reception of truth. The death of Jesus is the door to my claim. It is the foundation and my claim is the superstructure. Almighty God has Himself fortified this basis, and the Holy Prophet protects it against every attack. Almighty God has testified to it by His Word and the Holy Prophet by his deed. God has told us in the Holy Quran that Jesus died, and the Holy Prophet saw in his famous vision of night-journey that Jesus was included among the prophets who had died. But there are men who do

not care for all these testimonies, because they strike at the root of their cherished opinions. They give Jesus a peculiarity which is not given to any other prophet of God. These are matters which the Christians count upon as supporting the Divinity of Jesus, and many ignorant men stumble because of such beliefs. I bear witness that Almighty God has informed me that Jesus is dead. His life involves the destructions of the faith of Islam, and to undertake to prove the exploded theory of his ascent to heaven is a puerile task. The very first fact agreed upon by all the companions of the Holy Prophet, and thus the first point of agreement in Islam, was that all the prophets were dead and that none was an exception to this rule, as is clearly stated in the verse : وما محمد الا رسول قد خلت من قبله الرسل (أل صمراي ١٤٣) "Muhammad is no more than an apostle, all the other apostles have passed away before him." (III. 143). May God bestow ample reward upon Abu Bakr who was the first to assert that all prophets had died, and who going up into the pulpit at once proclaimed this verse of the Holy Quran.

In conclusion, I sincerely thank the Government which has with kindness and liberal mindedness granted us religious liberty. It is this liberty which enables us to preach the truth and to convey important religious knowledge to others. It is one of the greatest blessings of this Government for which it deserves our deepest and sincerest thanks. I would not exchange this liberty for a jagir of millions of rupees, for the wealth of this world is transient and is a thing which must pass away, but the wealth of liberty does not pass away. I enjoin all my followers to be sincerely thankful to this Government, for he who does not thank a man for his gifts, cannot be thankful to God. The virtuous man as he thanks God, thanks also the man through whom he has received any blessing from God. And peace be upon those who follow true guidance. (Vol. III R R. 1904).

The Bubonic Plague.

"Praise be to God and peace be with His chosen ones! My beloved countrymen! May God show His mercy to you here and hereafter. You know that the plague has got a footing in your country and pitched its tents in the very hearts of your cities. Its onslaughts have drawn tears from your eyes and rent your heart-strings. Many among you have had to mourn for the loss of some dear friend, parent, child, kinsman or neighbour who has fallen a victim to its virulent attacks. Know it for certain that in sending this affliction upon you the Wise and Gracious God has tried you and visited you in wrath and vengeance. The visitations of the Providence are due to four causes, and this is an unchangeable law which we witness in the workings of God as far back as the history of man can be traced.

Firstly, the judgment of God overtakes men when they do not walk in the paths of Divine pleasure, transgress the limits of purity and virtue, violate the laws of sanctity, lead their lives in vanity and self-conceitedness being bent solely upon the mean cares of this world without any solicitude for the next, unscrupulously indulge in wickedness and iniquity, transgress the commandments of God and trample them under their feet, commit enormities before His face, and offend Him by open revolt and shameless villainy.

Secondly, the just retribution of God is dealt out to people who are disobedient to Rulers appointed over them by Divine expedience for their material and religious welfare and the guarding of their lives and properties, run riot and set authority at naught, shake off the yoke of obedience, do not assist them in lawful and proper measures, look upon them with distrust, frustrate their plans by opposition and antagonism, disobey and defy their orders like disloyal and faithless subjects, cut off the

connections which God has established, and reject that which Almighty God has brought about by His consummate wisdom.

Thirdly, the wrath of God descends upon the people who reject the Divine Messenger who is raised in the beginning of the century with clear and conclusive arguments in support of his claim, deny his signs on account of their own meanness and narrow-mindedness, injure him, prosecute him, abuse him, declare him an heretic, mischievously plan his death and falsely and unjustly drag him into law courts.

The fourth iniquity which moves the Almighty to send a general calamity upon a people is the total absence of sympathetic and merciful feelings from among them which leaves them like beasts preying upon each other and recognising no social distinctions.

It should be clearly borne in mind that these are the four causes which bring about devastating plagues, and we pray God that out of His infinite mercy and grace He may protect us and our friends from this devouring evil. But the wise and far-seeing only can understand them. Fear God, therefore, and do not approach the evils, which bring havoc and destruction, that you may be saved. I declared it ere now but you would not listen to my words, I pointed out the path of safety but you would not walk in it, and I showed you the way but you would not see. It has occurred to me therefore, that I should once more exhort you so that I should not be blamed for neglecting the performance of the duties entrusted to me

“Whoever does not take my words lightly but listens to them as serious advice, shall meet with certain success. Come to the *Judge*, therefore, and repent of your past deeds. Believe what I say to you to be a benefit for yourself ; in it lies my happiness and yours. Whoever accepts this advice shall see better days.

The Lord shall deliver him from all afflictions and save him out of all his troubles and mend his broken heart. I am certain and my judgment assures me that all these afflictions are due to the sinfulness and transgressions of men, and God has justly sent them upon this generation, as He sent upon those of the past times. Walk in the paths of Divine pleasure and depart from all manner of evil and wickedness, and then you shall be saved from an ignominious death. I fear lest the plague should enter every city and every inhabited corner of the country and swallow up every soul, consume every pasture and dry every spring of water. Do deeds of righteousness and charity and give alms to the poor, and you shall surely be saved from destruction. Throw away the garments of pride and luxury and arise from the drowsiness of sleepers. Say your prayers in company with those who stand and bow in reverence to God. Seek deliverance from the affliction, with perseverance, prayer and charity and God will forgive your iniquities and deliver you from every affliction. Then being freed from every error you shall see the mercy of God. I have spoken to you as the inspired ones of God did speak and ere long you shall know the truth of my words." (Vol. I. R. R. 1902).

Plague Inoculation and the Followers of the Promised Messiah.

By no means can aught befall us but what God hath ordained for us. He is our Patron and Protector : in God alone it behoves the faithful to trust.

Out of sympathy for its suffering subjects, the Government has kindly undertaken at the expense of about a million of rupees to place the benefit of plague inoculation within the reach of the general public as a safeguard against the anticipated outbreak of the plague. To tell the truth, it is one of those benevolent

measures of the Government which it is the duty of all sensible subjects to welcome with expressions of gratefulness, and upon which none but the fools and the enemies of their own souls would look with distrust or suspicion, for it has often been proved that this cautious Government never asks its subjects to try any dangerous remedy, and does not offer one to be taken recourse to by the people unless it has assured itself of its usefulness and harmlessness after repeated trials. To impute a selfish motive to the undertakers of a benevolent measure which requires an enormous outlay of money, is most uncharitable. There is not the least doubt that inoculation is the best and most efficacious preventive against plague that the Government has yet discovered. Nor can it be denied that it has actually proved useful when resorted to. It is, therefore, the duty of all loyal subjects to relieve the Government of the great anxiety it has for their lives by acting in accordance with its desires and getting themselves inoculated so as long there is no obstacle.

As for me, I most respectfully beg to inform the Government that I would have been the first man to avail myself of its generous offer, had not an ordinance of Heaven kept me back, Almighty God has willed to show to this generation a sign of mercy from heaven. The Lord of the earth and heavens, whose knowledge and power extend over every thing, spoke to me long ago, saying: *I shall protect thee from the plague and also deliver all those from this accursed death who live within the four walls of thy dwelling and those who follow thee, provided that they purge their hearts of all inimical intentions, and with heartfelt sincerity and humble submission swear repentance on thy hands, and rebel not against the commandments of God and His Messenger nor show any vanity, haughtiness, remissness, arrogance, or self-approbation, and conform their conduct to thy teaching.*

But for those who do not follow thee faithfully, be thou not grieved, for such is the decree of Heaven. Again His word came to me saying: Out of regard for thy residence therein, I shall save the residents of Qadian in general from destructive plague and protect it from such a severe outbreak of it as might cause a panic or depopulate the town.

It is the ordinance of Heaven which renders inoculation needless for me and for all those who dwell within my house or follow me. For Almighty God has said it that people of my sect, whatever their number, shall be comparatively safe from the attacks of the plague. Only such of them may be overtaken by it as are either not true to their pledge or about whom there is some other reason known to God only. But ultimately people will see with wonder and acknowledge that compared with my opponents, my followers have enjoyed with God's assistance a far greater security from the plague, and that a special providence of God has watched over them, to which there has been no parallel among any other people. At this some will laugh and call me mad, and others will be startled and surprised to hear that there is a God who can bring down His mercy upon His faithful servants without the intervention of physical causes. To set this scepticism at rest, I declare that without doubt there exists such an Almighty God. If God had not such power, His seekers would have had to quaff the bitter cup. Wonderful is the might of the Lord and wondrous are His ways. On the one hand, He turns the wicked ones against the righteous and sets them over His favorite ones like dogs, and on the other, He gives His angels charge over them and makes them triumph over their enemies. In like manner, when His fierce wrath encompasses the world to consume the unrighteous and His anger is kindled against the workers of iniquity, His eye protects

His chosen ones. Had Almighty God not thus extended His mercy to them, the righteous would have been confounded with the unrighteous, and no one could have known them from the wicked. Great are the works of the Lord and infinite is His power, but they are displayed to men only according to the measure of their faith. The extraordinary manifestations of His power take place only for the sake of those who show an extraordinary love and faithfulness in His way, and sever all low connections and suppress all desires of the flesh for His sake. He does whatever He wills, but His wonders and marvellous works are displayed only when a man shows a wonderful and marvellous transformation in his connections with him. In this age, there are very few who know God or believe in His wonderful works, but many who have no faith at all in the Almighty Being whose voice is heard by all things and with whom nothing is impossible.

It should be borne in mind that I do not declare it to be generally illegal to have recourse to medicines or preventive measures in the case of plague or other diseases, for the Holy Prophet is reported to have said that there is no malady for which God has not created a remedy. But I consider it sinful to obscure by inoculation the heavenly sign which God has been gracious enough to display for me and my followers and by which He intends to show His distinctive favour to those who accept me in sincerity and faithfulness. I cannot, therefore, insult and discredit this sign of mercy by submitting to inoculation, and be guilty of unbelief in the promise of God. If I get inoculated like others, I shall have to tender my grateful thanks to the physician who invented the cure and not to God who gave me the promise that He shall protect all those who live within the four walls of my house. I declare it as an eyewitness that the promises of God are true, and I see the impending danger as if it had already

come. I know that the real object of Government is no other than to save people from the plague and if it ever happens to find out a better remedy than inoculation for the plague, it will receive it with joy. Considering this, it is plain that the method which God has revealed to me does in no way conflict with the aims of Government. 'Twenty years ago a prophecy about the appearance of a terrible epidemic and the protection therefrom, and an increase by that means, of my followers, was published by me in my work the *Barahin-i-Ahmadiyya*, pages 518-9. Since then the Word of God has emphatically asserted the same promise repeatedly.

Rare occurrences of plague amongst those who class themselves as my followers, cannot lessen the value of this sign. For, it is not to bar death that the sign has been manifested by God. Amongst the numerous causes of death, plague is one. It is not to be feared so long as it does not cause a high rate of mortality. If any one falls victim to it from weakness of faith, or some blemish in his conduct or the inevitable decree of heaven, or some other reason known to God only, or if sundry cases of plague which do not cause panic or a vast destruction, occur in Qadian, the sign shall not thereby lose its value. In comparing results on a large scale, rare occurrences cannot be taken into account. In saying this, I adhere to the words of the prophecy. Inoculation itself is esteemed an inestimable boon for the comparative safety it affords and the Government has seen that it is not an irresistible bar against the attacks of plague. But the public as well as Government shall esteem the Word of God revealed to me when they shall see at last that comparatively my followers have enjoyed a far greater security from plague than those who resorted to inoculation. Those who are endowed with wisdom, do not laugh at heavenly signs when they are foretold but wait

patiently for the consequences. What I have said is the sure Word of God, not the vague talk of an astrologer ; it proceeds from the brightness of heavenly light, not from the darkness of conjecture. If subsequent facts do not fulfil my prophecy, I shall willingly submit myself to the condemnation of not being from God.

It should further be remembered that the outbreak of the plague in the time of the Promised Messiah is foretold in the Holy Quran as well as in several books of the Bible as for instance in Zach. 14 : 12, Matt. 24 : 7 (where Jesus makes the plague a sign of his appearance) and Rev. 21 : 8. It is impossible that all these prophecies should have been made in vain. The appearance of the plague and the protection from it of those who follow me, being signs of God it behoves us not to resort to material resources, so that the sign which Almighty God has promised to show, may not be attributed to such resources. But if God by means of revelation discloses a remedy or any mode of safety, the dignity of the sign will not thereby be lowered because both the remedy and the sign emanate from the same supreme source.

The occasional occurrence of cases of plague among my people without causing any considerable loss can not lessen the value of the heavenly signs, for we witness in the history of early prophets that it was only their ultimate success that served as a heavenly sign, although in the meantime they occasionally suffered loss, which being insignificant could not seriously mar their progress. I emphatically assert that the prophecy shall be fulfilled in a manner which shall not leave any doubt in the mind of any seeker after truth as to its fulfilment, and he shall clearly see that Almighty God has granted a miraculous protection to my followers from among all the people. To make

the matter still more plain, there will be an extra-ordinary increase in the number of my followers owing to the plague, thus clearly establishing that it is a sign from heaven in my support.

People should not wonder at the disclosure of this secret of the future. Almighty God has more than ten thousand times revealed to me such secrets and about 150 of these have been collected in a book shortly to be published. There is not a single one of my prophecies which has not already been fulfilled either wholly or in part. Their fulfilment has been as clear as daylight and there are thousands of witnesses for them. They have not a single parallel in history except in the life of our Holy Prophet. People shall soon see how the face of Almighty God is revealed and how He comes near, as if He had come down from heaven. He kept Himself hidden from the world for a long time. He was denied but He has been still and has refrained Himself. But now He shall no more hide His face and this generation shall see His wondrous deeds which their forefathers had never seen. All this shall be because the earth is filled with iniquity and people have no faith in the Maker of earth and heavens. On their lips are professions of faith but their hearts are utter strangers to it. Therefore God Almighty has wished to create a new earth and a new heaven. What is that new earth and what is that new heaven? By the new earth are meant the regenerate hearts which have been purified by God's own hand, which have been manifested by God and which shall manifest God's glory. By the new heaven are meant the signs which God is showing to the world through His servant. But alas! the world only opposes this new manifestation of God's glory. They have nothing but tales to rely upon; the God that they worship is an image of their own desires and passions; their hearts have lost all zeal for truth,

their ardour has cooled, and over their eyes are coverings.

It would have been better if these people had not fallen into temptation, for no one can withstand the will of God and the word is gone out of His mouth that He shall save those who follow me. This I declare before the whole world, and request the leaders of other religious sects that if they enjoy any favor in the sight of God, they should also announce similar protection for their followers and publish the fact beforehand so that seekers after truth might be able to judge afterwards of the merits of each religion. The Christian Missionaries should particularly take advantage of this occasion. They assert that there is no deliverance but through Jesus. Let them, therefore, deliver the Christians from this terrible calamity. Of all these sects only that one can claim the truth which now proves itself to be most acceptable in the sight of God. Every one can now give proof of the favor he enjoys with the Almighty Being, without entering into a controversy. The method proposed will not only decide the truth of a religion but also save its adherents from the plague. If the Christian Missionaries sincerely look upon the son of Mary as their deliverer here and hereafter, they should be foremost in declaring the efficacy of a belief in that Redeemer as a safer protector from plague. In this manner Government will be relieved of a great burden, for every religious leader shall undertake to procure protection for his own people from the God which he believes in or from anything else, which he regards as his Deity, and intercede with him to save his suffering worshippers. This method is calculated to do immense good to mankind, to furnish the proof of the truth of a religion and to assist the Government in its care for its subjects. I must also add that those of my followers for whom the Government has rendered it compulsory to get inoculated, should obey the

orders of the Government. Of the rest, those who cannot act upon my teachings as given below, (see page 82 of this book) should also avail themselves of the benefit of inoculation, lest the Lord should deal with them after their iniquity, and thus they become stumbling blocks in the way of others by obscuring the heavenly sign. (Vol. I. R. R. 1902).

Immediate Precaution in case of outbreak of Plague.

"The Government of India consider the evacuation of infected house as the best plan to minimise chances of infection from the plague, and the correspondence which has just been published on this subject directs that as soon as the plague makes its appearance in a village or in any mohala, of a town the residents of the infected quarter should take the earliest opportunity to evacuate their houses and should live in sheds in the open at sufficient distance from the infected place. I am fully confident that this plan is a most efficient one as a remedy against the plague. Our Holy Prophet, upon whom be peace and the blessings of God also directed that when the plague made its appearance in any town the people living at the infected place should immediately evacuate it and that otherwise they would be fighting with God. To fly from the place which is under the wrath of God is an act of wisdom. In the Islamic history an incident is related with regard to the second Caliph Omar, which also shows that a place visited with the plague should be avoided. It is stated that when Omar undertook a journey to Syria after the conquest of that country, it was brought to his knowledge on the way to it that the plague raged there. On hearing this he at once made up his mind to go back and not to advance any further. Some people remonstrated with him on his postponing his journey saying that it was not proper to fly from the decree of God. But Omar said that he

was only flying from one decree of God to another decree and they were satisfied. In fact it is the duty of man not to choose the path which is sure to lead him to destruction. Bear in mind that whatever the Government is doing for the suppression of the plague, it is doing for the welfare of its subjects. It has spent hundreds of thousands of rupees for the safety of the lives of those who live under it. None is more foolish than the person who looks with distrust upon the Government measures. My followers! be foremost in showing an example of true obedience, for in it lies your welfare. Your number is now closed upon four hundred thousand and your example will serve to save many a life. I enjoin upon you that if the plague makes its appearance in any town in which you live, you should be the first to leave the infected locality.

“But remember that I do not think this to be sufficient that you should leave infected localities. Nay, I inform you, O servants of God, that the plague has not of itself appeared in this country, but it has come by the will and order of God whose order every particle of this universe obeys I have been informed that Almighty God is offended with those on earth because of the multiplicity of their sins. Repent therefore and seek the forgiveness of your Lord. Mind that as you leave the place which is infected with the plague, banish also all ideas from your heart which are infected with evil and sinfulness. Ye that follow me! I shall not live for ever among you; remember my words that nothing occurs on earth unless the same is decreed upon heaven, Fear therefore the God who is the God of earth and heavens, and let there be a transformation in your lives so that you may be saved from the punishment which is overtaking others.

“Remember also that it will be wickedness and mischief if

you look with suspicion upon the measures or disobey the orders of the Government under which you are living peacefully and whose favours you have witnessed many a time. It is your own misfortune if you turn away from its orders which are meant for your own welfare. I do not say aught to you but what is for your own good, and I do not stand in need of flattering the Government, for there is only one Lord who is my refuge and whose protection I seek. He is the King of the earth and the heavens and I trust that till I die, I shall not stand in need of anybody else. But I cannot conceal that this Government is a great benefactor of ours and except that we can pass our lives with peace and security under this Government, there is not so much as a span of earth where we should lead our lives in safety. If therefore we are not thankful to this Government which Almighty God has chosen for our comfort and safety we shall be unthankful to God. If I am not right in saying this, name the Government which will afford you a shelter in case you leave the shelter of this Government. You have heard that the Maulvies who are opposed to you and who are followed by millions of people in this and other countries have published in pamphlets, notices and newspapers judgments declaring that you are heretics and that your murder is a deed of merit. Similar judgments have more recently been published in the *Civil and Military Gazette* by Syed Muhammad of Peshawar and Maulvi Muhammad Husain of Batala who gives himself out to be the advocate of the Ahl-i-Hadees sect. Where then is peace for you except under this Government? Certainly you cannot find it under any Muslim Rule. Be faithful to this Government with a true and sincere heart and let there be no desire of reward on your part for what you have done, for there is sufficient reward for any service that you may render in that Almighty God has

appointed this Government to protect your lives and properties.

"I may add that the Government intends to afford every facility to those who are ready to act upon the measures suggested by it, and it is hoped that in such parts of the country as the Frontier Provinces where the lives of those who go out into fields will be in danger, a danger which is doubled in the case of the Ahmadis on account of the *fatwas* of heresy and murder against them, the Government will if approached properly make sufficient arrangements for safety of lives in addition to the arrangements for safety of property which it intends to make elsewhere.

"Some people object by saying why they are required to leave their houses and to live in temporary sheds in the fields. This is a foolish complaint. I know it for certain that even if the Government did not interfere in the case of such terrible disease, those concerned would ultimately be obliged to resort to those very measures which the Government has undertaken for their welfare. For instance, when plague deaths begin to occur in a house, the residents of the house will, when they have seen two or three of them dying, begin to feel anxious for desertion of the house. But if after leaving it they only take their abode in a different quarter of the same town, the result will be that infection will be carried to that quarter. Then they will, no doubt, think of leaving that town for some other place but this even the Islamic law forbids, for it does not allow that when plague rages in a town, the inhabitants of that place should go to some other town. In other words, even the Divine law forbids leaving an infected city to take abode in an uninfected one. What other plan there is, I ask, which under the circumstances we can adopt at such a dangerous time if we are free to adopt it. It is a pity that evil is done in return for goodness and the Government measures and plans are looked upon with suspicion." (Vol. VI R. R. 1907).

Plague Remedies Suggested by various Religious Sects

AND

The only true Remedy revealed by the Almighty God.

The various religious sects are not silent upon this subject. The Muhammadans suggest, as appears from a handbill issued by the Secretary of the Anjuman-i-Himayat-i-Islam, Lahore, that all the Muhammadan schisms, in every town and village, should gather together on a certain date at a certain hour of the day, and forgetting their sectarian differences for a moment should altogether pray to God to take away this affliction. This measure, it is asserted, shall afford an instantaneous relief from this visitation. The publisher of the hand-bill, however makes no suggestions as to the manner in which the sectarian differences can be removed and prayers said together by the various Muslim sects, for there are essential differences among them which according to one sect, render void the prayers of the other. We are not, moreover, told what the Hindus are to do at this time of general affliction. Are they too allowed to seek the assistance of their idols? Should the Christians worship and beseech Jesus Christ to save them from this destruction? We ought also to have been informed as to the course which those sects should take which look upon Ali or Husain as their deliverer and the supplier of all their needs or which worship Syed Abdul Qadir Jilani, or Shah Madar or shaik Sarwar. All these sects call themselves Muhammadans, but in the above mentioned announcement no directions are contained for them and we are not told whether, being Muhammadans, they should or should not, call upon their own deities for assistance. We may also ask another question from the advertisers of this general prayer at a fixed hour whether all their various sects are not now, frightened and terror-stricken, engaged in

prayers and supplications to their idols and deities. Walking into a ward of the Shias, one would find every door witnessing the truth of this couplet :

“I have five saints with whose names I extinguish the fire of the burning plague, *viz.*, Mustafa (*i. e.*, the Holy Prophet), Murtaza (*i. e.*, Ali). Fatima and their two sons (*i. e.*, Hassan and Husain).”

My tutor, a learned Shia used to say that the only remedy for plague is *تولا* and *تبری* *i. e.*, excessive love, bordering upon worship, of the Imams of the house of Ali, and excessive hatred, displayed in abuses and imprecations, of the other companions of the Holy Prophet. This is the Shia amulet for the plague. It is also said that the first appearance of the plague in Bombay was looked upon as a miracle of Imam Husain, for its first victims were the Hindus who happened to have had a quarrel with the Shias. But when it levelled its attacks against the votaries of their idol, the cries of “Husain” began to die away.

Passing on to the Christian religious view of the plague, we notice a hand-bill issued by Revd. H. M. Weitbrecht as expressing the view of a Christian Religious Society. It also suggests a remedy for the extirpation of the plague which it regards as the only true safeguard, all others being merely useless. Our intelligent readers might have guessed it. It consists in taking the man Jesus for God and believing in the efficacy of his blood.

The Arya sect of Hinduism lays stress on the point that this Divine visitation in wrath is owing to people having given up the Vedas. All men should believe, the Aryas assert, in the truth of the Hindu scriptures and look upon all the righteous prophets of God as impostors, and then the plague is sure to vanish.

All these views could have been easily guessed by an intelligent person, but the most wonderful proposal comes from the Sanatan Dharm quarter of the Hindu religion. But for the organ of conservative Hinduism, the *Akhbar-i-Am*, this valuable mystery could never have been revealed to the world. The plague, we are told, is in consequence of the suffering of cow, and the only measure which can ensure its extirpation is a prohibition against cow-slaughter. The same newspaper goes on to assure the public that a person heard a cow speaking that all this evil and affliction which distressed the country was on its account.

However superstitious this last statement may, appear all of them are equal in one respect viz., that they are all assertions without any arguments to establish their truth, each the belief of a different religious sect, and therefore not acceptable to the public at large. If at this critical hour a person were required to sit as a judge over all these various beliefs, he would probably himself pass away before he could pass a judgment over the truth of anyone of them. This is not the time for the solution of the intricate problems of belief but we need some decisive measure, more easily comprehensible, and accompanied with evidence of the clearest and most conclusive type. It is with this object that I now appear before the public.

Four years ago I published a prophecy that the Punjab was about to be visited with severe plague. I then wrote that I had seen in a vision black trees of plague planted in the villages and towns of this province, but that if people repented, the disease would have run its course in two winters only. Vulgar abuses and denunciations were, however, hurled at my head in response to this call of warning, and the result is the destructive state of the plague in the Punjab as witnessed to-day. God revealed to

me His word, then saying : ان الله لا يغير ما بقزم حتي يغيره وما با : "Almighty God has willed that He shall not take away His visitation which He has brought down upon the people in wrath until the people change their own condition with respect to their behaviour towards the Apostle of God, and He, the All-powerful one, shall protect* the village of Qadian from the destruction of plague," so that there may be a sign that Qadian was saved out of respect for the Messenger of God who was there. The truth of this prophecy has already been made clear. While, on the one hand, plague has widely spread in the Punjab and rages severely in numerous towns and villages in the province, being in the fifth year of its life here, we witness, on the other, that Qadian is up to this moment quite free from the epidemic, in spite of the fact that it has appeared in villages

* The word **دوى** occurring in the revelation quoted above signifies the "affording of protection from a general dispersion and destruction and taking in one's own shelter." The word has here been used, in fact, in reference to the highly destructive form of plague known as the "Ta'un-i Jarif" or the destructive plague which sweeps away whole villages and towns in its onslaughts. This frightening epidemic depopulates whole towns, one part falling victim to its attacks, and the other flying away from the terror of its name. On account of its fearful severity and destruction it causes a panic in the country. *The revelation therefore promises a protection against such destruction.* This is made clearer by the words of another revelation **لو لا اكرام الهالك المقام** "Had it not been for the regard in which this propaganda is held by God, Qadian should have been laid waste with destructive plague." This revelation establishes two things : (1) It is not against the plain interpretation of the words of the revelation that rare cases of plague may occur in Qadian without causing any destruction or evacuation of the village. (2) It is necessary that, in exact contrast with Qadian, places which in comparison with Qadian, are the abodes of more refractory, wicked, atrocious and corrupt persons and of the bitterest enemies and unrelenting persecutors of this propaganda, shall be visited by destructive plague, and deserted by the people who shall take to flight in all directions. We therefore, assert that Qadian shall never be visited by *Taun-i-Jarif* or destructive plague which depopulates inhabited places and eats away the inhabitants and that other towns and villages, the abodes of iniquitous and turbulent spirits, shall be the frightful scenes of destructive plague in comparison with Qadian. This is the only place in the whole world for which Almighty God has promised this protection. All praise is due to Him for this favor.

situated at not more than two miles from it. It also deserves to be mentioned that certain persons who were sick with plague were brought in here from infected villages and they all escaped death. What stronger proof than this could be demanded that what had been said four years since is being fulfilled to-day. The appearance of the plague in the Punjab had been foretold in the Barahin-i-Ahmadiyya more than twenty-two years ago. To reveal such deep secrets of the future could not be within the power of a mortal. ***The Message which Almighty God has now given to me as to the means which can cause the plague to disappear from the country, is that people should believe in me with a sincere heart as the Promised Messiah.*** Had my assertion not been accompanied with adequate proof like the assertion of other religious leaders, I would have been an idle-talker like them. But I told you of what was to happen before there was any sign of the thing, and what I said ere now has been fulfilled to-day. Almighty God has again revealed to me His word, saying:

ما كان الله ليعذبهم وان انت فيهم انه اوى القرية - لولا الاكرام لهلك المقام -
 انى انا الرحمن دافع الاذى - انى لا يخاف لى الامر سلون -
 انى حفيظ - لنى مع الرسول اقوم - والوم - من يلوم - فطر واصوم
 غضبت غضبا شديدا - الامراض تشاع - والنفوس تضاع - الا الذين
 امنوا ولم يلبسوا ايمانهم بظلام او اك لهم المن وهم مهتدون - انان تى
 الارض نقصها من اطرافها - انى اجهز انجيش فاضبحوا فى دارهم
 جاثمين - امرهم اياتنا فى الافاق وفى انفسهم نصر من الله وفتح مبين -
 انى بايعتك بايعنى ربى - انت ملى بمنزلة اولادى - انت ملى وانا
 منك - عسى ان يبعثك ربك مقاماً محموداً - الفوق معك واللتحت مع
 اعداءك فاصبر حتى ياتى الله بامر - يا نى على جهنم زمان ليس
 فيها احد God is not going to punish them (i. e., the people of Qadian) with severe tortures whilst thou art among them. Verily He shall protect this village from the virulence and destruction of the plague. Had it not been for the regard and esteem in

which you are held, I should have destroyed this village. I am the Merciful who remove the afflictions. Verily, My Messengers shall have no fear or anxiety before Me; I am their Protector. I shall stand by My Messenger and reproach the man who chides him; I shall break the fast and keep it (*i. e.*, for a certain portion of the year, I shall destroy people with the plague and for another portion let them live in peace). My wrath has been kindled, diseases shall prevail and lives shall be destroyed. But those who believe, and their belief has no defect in it, shall live in peace and be delivered from all afflictions. Do not think that the criminals are quite safe, we are coming nearer and nearer to their residence. I am preparing My armies, *i. e.*, am multiplying the plague bacilli. The people shall be found lifeless in their houses like so many dead camels. We will show them Our signs first in distant parts and then among themselves. Those shall be the days of the assistance and victory of God. I have made a contract of exchange with thee, *i. e.*, something which was thine has been transferred to My ownership and something which was Mine I have made over to thee; do thou also say 'God has made a contract of exchange with me.' Thou art to Me as a son* Thou art from Me and I from thee, (Thou

* It should be clearly borne in mind that God is free from having sons. He has neither an equal nor a son. No one has the right to call himself God or the Son of God. The relationship of son towards God is, therefore, a metaphorical expression. In the Holy Quran, Almighty styles the hand of the Prophet as His own hand saying **يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ** The hand which is above their hands is the hand of God; and again addressing the Prophet says : **قُلْ يَا عِبَادِ اللَّهِ** "Say, O my servants" instead of **قُلْ يَا عِبَادِي** "Say, O the servants of God"; and elsewhere we read also **فَاذْكُرُوا لِلَّهِ كُنُوزَكُمْ** "And remember God like your fathers." Do not stumble therefore at such metaphorical expressions and be careful when you construe them. Believe in the words as they have been revealed without seeking the "why and wherefore" of them. The clear words of my revelation which refute the idea of any one being actually the son of God are as follows : **قُلْ إِنَّمَا بَشَرٌ**

words "Thou art from Me" mean that it is I who have sent thee and showed thy truth to the world and the words "I am from thee" mean that it is through thee that My face has been revealed to the world.) The time is coming when I shall exalt thee to such a high position that the world shall praise thee. Success is with thee and failure with thine enemies. Wait patiently until the promised day arrives. Time shall come when plague shall wholly die away and no one shall suffer from it, i. e., at last there will be peace and safety."

This revelation establishes three things :—

(1). It states that the plague has made its appearance, because the Promised Messiah was not only rejected but also abused and persecuted. Plans were formed against his life and he was called an unbeliever and Antichrist. But God did not desire to leave His Messenger unsupported. He, therefore, made heaven and earth the witnesses of his cause. Heaven gave the evidence of the truth of his claim by the eclipses of the

مثلكم يوحي الى انما الهكم الله واحد الخير كله في لقران البراهين (لا حمد يد)

"Say : I am a man like yourselves, and it has been revealed to me from the most High that your God is God alone, and everything good is contained in the Quran."

* Long ago, Almighty God had told me of the plague in the words in which a third person is supposed to be the speaker يا مسيح الخالق عد وانا on the 21st April 1901 the word of God was again revealed to me بعد من ترى

موادنا وفسادنا "O, thou Messiah of God who hast been sent to the world, hasten for our assistance and intercede for our protection with God : thou shalt not see hereafter any wickedness or disturbance from us (i. e., we shall be plain and candid in future and shall not abuse thee." In accordance with this, there is also another revelation. "By sending plague كذا لك منذنا على يوسف لئلا تصرف عنه السوء والغشاة we shall bestow a favor upon this Joseph, viz, that people shall not abuse him because of the terror of plague." Relating to these days is also the revelation of God in which the earth is made to say addressing me:

يا ولي الله كنت لا اعرفك "O, thou saint of God, I did not recognise thee before this time." The earth was in a vision, brought before me and it addressed me in the words quoted above, meaning that it did not recognise me as being the sanctified one of the Merciful.

sun and the moon in the month of Ramzan, and the earth gave similar evidence by bringing forth plague, so that the Word of God may be fulfilled which said: **قل عندى شهادة من الله فهل انتم تؤمنون** - "I have an evidence from God; will you therefore believe? I have another evidence from God; will you therefore submit?" The first evidence is the evidence of heaven as is evident from the use of the expression (will you believe?) which implies no force. The second evidence is that of the earth which has brought forth plague; and in this case people are required to submit (not believe as before), because there is a sort of compulsion caused by the terror of the plague which makes them submit to God.

(2). The revelation asserts in the second place that the plague shall only abate, in case the people accept the Messenger of God, or, at the least, do him no violence, harm or mischief. In other revelations of earlier date than that of the Barahin-i-Abmediyya and published in that book. Almighty God says that He shall send plague upon earth in order to check the mischievous and wicked people who vilified His Holy Messenger. The truth is that a mere denial of the apostles of God does not bring down punishment in the present life. Anyone who denies the mission of an apostle, yet keeps within due bounds of respect and decency, shall find his punishment in the next world. Death and destruction sent upon a people on a rejection of the prophets was ever the result of their excesses, abuses and persecutions directed towards the prophets that were sent to them. If people even now hold their tongues, refrain from the mischief, oppression and injustice, they have been doing to the Messiah of God, and repent of all these ways of wickedness, the afflictions too shall be averted. Thus plague is a warning from God, and on this occasion many capable hearts shall turn to truth, accept the

Messenger of God, and receive the Divine blessings. Thus shall the earth be filled up with good and virtuous men.

(3). Lastly, the Revelation establishes that however long the period of the plague may be, Qadian shall ever be safe from the destruction and havoc which it works in other towns and villages, for it is the seat of God's Holy Messenger. This is a sign for all nations of the earth.

Now if there is anyone who rejects the Messenger of God or denies the supernaturalness of this sign, and thinks that formal prayers or the worship of the son of Mary or reverence for cow or a belief in the Vedas, can avert this evil, despite the enmity, opposition and disobedience of this Messenger, he must furnish like proof of his assertions. It is no doubt the time to judge the truth of every religion and every claimant has the opportunity to offer proof of the Divine favor he enjoys. It seems as if Almighty God had appointed this day as the day of final triumph for the true religion, and brought about this grand exhibition for every religion to display its truth or falsehood before all the world. In this grand arena a Champion has already appeared to challenge others, and Almighty God has named Qadian as the seat of His Chosen One which He shall, for His Messenger's sake, protect from the destructions of plague. If the Aryas believe in the truth of the Vedas, they should prophecy that the plague shall find no access to Benares, the birth-place of the Vedas, and the most ancient seminary for the instruction of students in Vedic lore. The conservative Hindu party, the Sanatani Dharm section of the Hindu religion, should also name some city where cows are found in large numbers and particularly revered, Amritsar for instance, as enjoining a similar protection out of regard for the cow. If this revered animal is willing to show some such supernatural miracle, Government, we think, shall gladly prohibit its

slaughter. The Christian should also come forward and name, for instance, Calcutta, which enjoys the favor of being the seat of the great Lord Bishop and as such the great representative of Jesus Christ, and inform the world that out of respect for his great representative, Jesus shall save that city from the ruin of plague. The Anjuman-i-Himayat-i-Islam of Lahore should also, with the aid of some inspired residents of Lahore, such as Munshi Ilahi Bukhsh, Accountant P. W. D., publish a similar prophecy relating to the grant of a similar protection to Lahore. This is also the time for Abdul Haqq and Abdul Jabbar to stand forth as the inspired champions of the city of Amritsar, their place of residence. Shamsul-Ulama Nazir Husain and his disciple, Muhammad Husain of Batala, the leaders of the Wahabi sect, shall not, we hope, lag behind in securing such protection for Delhi, the birth-place of Wahabism. If all these religious leaders take these steps, there is no doubt they shall relieve the country of great afflictions and the Government of heavy responsibilities. But if they do not come forward now and bring their religions to the test of this great touchstone, it shall be clear and unquestionable that the true and Living God is only He who has sent His Messenger at Qadian.

It should also be borne in mind that if all these men, including the inspired leaders of the Muhammadans, the Hindu Pandits and the Christian Missionaries, make no answer to this call and assume a conspiracy of silence, no other argument shall be needed to prove the falsity of the principles which they teach against this Messenger of God. The day is fast approaching when Qadian shall shine out like the noontide sun from among all villages and towns and prove to the world that it is the habitation of a righteous servant of God. Last of all the Secretary of the Anjuman-i-Himayat-i-Islam, Lahore, who thinks that God wil

hear their prayers because they are afflicted, is in manifest error as to the applicability of the verse *امن يعيب المضطر اذا دعاه* i.e., "He is the God who hears the afflicted," because the afflicted spoken of in this verse are those afflicted by way of trial and not by way of punishment. Had the case been as he deems, the people of Noah, of Lot and Pharoah would all have escaped the afflictions with which God punished their transgressions against His Messengers. The verse applicable to their case is found elsewhere in the Holy Quran and runs thus : *ومادعاء الكافرين* "And the supplications of the rejectors of the Messenger of God are useless."

To clear all doubts upon this point, I take the liberty of repeating the real object of this announcement. The message which I bear to my countrymen is, that the plague which now prevails in this land is due to no other cause than the persistent rejection, accompanied with abuses, persecutions, *fatwas* of heresy, and threats of murder, of the Promised Messiah, who has made his appearance in the seventh thousand after Adam, in accordance with the prophetic utterances of the former prophets. The jealousy of God has therefore come into motion for His Messenger and He has sent down His warning upon the people for their mischiefs and insolence. Almighty God had also made it known in the sacred writings that in the days of the appearance of the Promised Messiah, severe plague shall rage in the country on account of his denial. The appearance of the plague was, therefore, inevitable. The name *Ta'oon* given to this plague throws light upon its real cause. *Ta'oon*, is derived from *T'an*, which means to revile and the word therefore literally means a great reviler. The plague is called *Ta'oon* inasmuch as it is the punishment of those who revile the Prophets of God, thus being an answer to their calumnies. The Israelites used to be infected

with it whenever they calumniated their prophets. The intensity found in the meaning of the word *Ta'oon*, as stated above, indicates that it does not overtake people at an early stage of calumny but only when the heavenly Messenger is abused and persecuted intolerably and when the slanderers exceed all limits. *Therefore nothing but an acceptance of the Messenger of heaven can check it in its onward march. My message to my countrymen is that if they have a mind to be delivered from the sore distresses which afflict them, they should accept the Messiah with a sincere heart. This is a sure and certain remedy.* An inferior remedy is that people should at least refrain from rejecting and abusing him and that their hearts should be impressed with his greatness and dignity. (Vol. I. R. R. 1902.)

A Standing Miracle of Islam in support of the proof that Islam is the only True and Living Religion on earth.



THE HOLY PROPHET MAHOMMAD PEACE AND BLESSINGS OF GOD BE ON HIM SAYS :—

***“ Verily God shall raise for my followers at the beginning
of every century a man who shall revive their
religion for them. ”***

***(None of the Religions on earth possess such an
exceptional Divine Blessing.)***

Of all the religions prevalent in the world, Islam is the only religion which is free from every error. The erroneousness of other creeds cannot, however, be traced to their very beginning but is due to the fact that since the time that Islam was established upon earth, heavenly assistance has not been vouchsafed to other religions. They have, therefore, become like the garden which has no gardener, no one to tend or cultivate or water it. Errors have gradually crept into them and they have become corrupt. The trees that yielded fruit have all withered away and dried up and thorny bushes and pernicious shrubs have grown up in their place. Spirituality which is the root of religions has vanished away and nothing has remained in the hands of their followers except vapid words. The life and the spirit are gone for ever and they have never been re-animated. But Islam has not been brought to this condition. *As Almighty God*

had ordained that the garden of Islam, should be ever-green therefore He watered it anew at the commencement of every century after the Holy Prophet and did not allow it to wither or loose its freshness. Though whenever a man of God was raised for the

regeneration of the world, ignorant men opposed him and severely resented the correction of errors which had taken a firm root in their customs and institution and been grounded in their habits, yet Almighty God did not forsake His law until in this age, when the final struggle between truth and error was to be fought, finding the Muslims in a state of remissness, He again remembered His promise made of old concerning the last ages, and breathed new life into the faith of Islam at the commencement of the fourteenth century of Hejira and the seventh or the last thousand of the present cycle of the world. But since the time of our Holy Prophet, other faiths have not experienced such regeneration, and therefore they are all now dead and devoid of spirituality, and errors have taken such a firm root in them as dirt in a cloth which is never washed. Men who had no share of the holy spirit in them, and whose disobedient spirit had not yet been purified of the dross of earthliness introduced into them principles according to their own evil desires, and with such corruption changed their whole nature and their very appearance. Look at Christianity for instance, how holy were the principles upon which it was originally based. Though the teachings given by Jesus Christ appear to be defective when compared with the teachings of the Holy Quran, this being due to the apparent reason that the faculties of man had not at that stage been yet completely developed and accordingly the time for a perfect teaching had not arrived, yet these teachings were quite in accordance with the requirements of that time and embodied excellent principles of moral and spiritual growth, and pointed the

way to the same God to whom the Old Testament had guided men before.. But after the death of Christ, the Christians set up a new God for themselves, of whom no trace was found in the books of Moses and the prophets, and who was quite unknown to the Israelites. Faith in this new God overturned the whole scheme of the Old Testament doctrines. All the directions which had been given by the prophets of God for many centuries for attaining true purity of life and obtaining salvation from the bondage of sin, were overthrown, and purification from sin was based on the monstrous theory that Jesus was in fact God and that he himself chose to die a shameful and accursed death on the cross in order to give salvation to the world. But the Christians did not stop here. They went further still and abolished many of the Old Testament laws which had been given for all times. In short, the Christian religion has undergone a complete metamorphosis and is so completely changed that if Jesus himself were to come back, he would not recognise in Christianity the religion which he had taught and preached. It is astonishing indeed that men who had been enjoined to regulate their conduct by laws of Old Testament which had been given for all times forsook that sacred book all at once. For instance, it is nowhere written in the Gospels that the prohibition against the flesh of swine was taken away by Jesus, or that circumcision which was required by the law was prohibited by him. How could principles be introduced into religion regarding which Jesus gave no directions? But it had been ordained that a universal religion *viz.*, Islam, should be established upon earth, and the corruption of Christianity served as a sign of its advent.

Hinduism had met a similar fate before the appearance of Islam. Idol-worship was prevalent throughout India, Corrupt

beliefs had replaced the true and simple monotheistic doctrines. The same corruption still prevails in the beliefs entertained by the Arya Samaj who hold that the Creator like mortals stands in need of material to make things. One error called forth another and as a necessary consequence of the first belief, another erroneous belief had to be formed according to which the particles of matter and the souls are regarded as self-existent and eternal like God Himself. Had the Aryas given a little reflection to this point, they would have discovered the error of their belief. For, if God stands in need of material in His attribute of creation like mortals, then He must also like men stand in need of resources in His attributes of seeing hearing, &c. The power of hearing in man depends upon the transmission of sound by the waves of air, and the power of seeing in him depends upon the existence of light. Does God too then need air and light to hear and see, and is He like mortals dependent upon these things? If He does not, as the Arya Samaj will be obliged to admit, then it is equally certain that He does not need material for the exercise of His attribute of creation. In short, it is a false logic which attributes to the Divine Being a weakness and dependance like that to be met with in mortals. In fact such a belief involves the likening of Divine powers and attributes to the powers and attributes of man. Man is, no doubt, not able to make something out of nothing, but to judge of the power of God in accordance with that of mortals is an error. Man is a finite being and God is infinite, and by the power of the infiniteness of His existence, He can bring other things into existence. Such is the mighty power of His Godhead. If He too like men had depended upon other things in the exercise of His power, He could not have been anything more than a mortal. Is there any one who can resist His will or withstand His power? Is

He, the Mighty God, unable to create earth and heavens in the twinkling of an eye if He so wills it? Those among the Hindus in whom learning went hand in hand with spirituality, and for whom a false logic had no charms, never entertained the erroneous belief which the Arya Samaj holds. Such a belief gains currency only on account of an estrangement from the Divine Being, which is, in other words, the absence of spirituality.

(Vol. III R. R. 1904.)

When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to draw it from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen. So, exactly at the time when the thirteenth century of Hejira had come to a close and the world had entered upon the fourteenth century, I announced my mission in obedience to the Divine commandment and made it known to the people through my words and writings that I was the Reformer promised to appear at the commencement of the fourteenth century for the reformation of the faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that being strengthened by God, I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice. A few years after this I was informed in clear and plain revelations from the Divine Being that I was the very Messiah who had been promised from the beginning for the last days, and that I was also the last Mahdi who was ordained to appear at a time when Islam would be in decline and errors would prevail, and who being guided in the right path by Almighty God Himself, was destined to offer heavenly truth anew to the world, and the glad tidings of whose advent had been given by the Holy Prophet, may peace

and the blessings of God be upon him, thirteen centuries ago.

(Vol. II. R. R. 1903).

Listen O Earth ! and bear witness O Heaven ! that I have received inspiration from on high, and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a judge remove the differences that are tearing asunder the Muhammadan sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about a spiritual transformation in the whole world. (Vol. II. R. R. 1903.)

Another point which deserves to be noticed is that the revelations of all the Muhammadan saints fix the appearance of the Messiah at the commencement of the 14th century of Hejira, and not a single revelation takes it further. There is moreover an authentic tradition to the effect that a Spiritual Revivalist, will be raised among the Muslims at the commencement of every century, and since the Messiah will also be a Spiritual Revivalist therefore if he does not appear in the earlier part of the century his advent shall have to be delayed for another century, an idea not only repugnant as suggesting the decline of Islam for another century, but also opposed to all prophetic writings.

(Vol. II. R. R. 1903).

The advent of a Reformer at the commencement of every century is admitted by all, and it is further admitted that the Promised Messiah will also come as a Reformer. But no one can point out where the Reformer is who ought to have appeared at the commencement of the fourteenth century of Hejira. The eclipse of the sun and the moon in the month of Ramzan was the sign fixed for the advent of Mahdi (another name for the same Reformer), and more than eight years have elapsed since that sign was seen on the heavens, but no other Mahdi can be

shown. If it be said that though the sign has appeared, yet the person whose advent it denotes, will appear after some time, there would be great difficulties, for in that case any number of men may claim Mahdship and accordingly the advantage of the sign. Heaven has shown a mighty sign, but people do not care for it. The prophets had also spoken of another sign to appear after the eclipse, a heavy disaster which was to befall the world. This has appeared in the form of plague which has wrought a havoc in the country. It has destroyed hundreds of thousands of souls, and who knows what destruction it may yet bring about, but people have not recognised him whose sign it is. Heaven and earth have borne testimony to my truth, but their testimony has been rejected. God is jealous and He will show His jealousy because His signs are denied. He will not leave this disobedience unpunished. Both the Quran and the traditions speak of another sign, a new conveyance which was to replace camels. Thus the Holy Quran says: **وَإِذَا الْعِشَاءُ وَغُلِبَ** "When the camels will fall into disuse," while a tradition says: **لَيُرْكَبُ لِقَالِصَ فَلَا يَسْعَى عَلَيْهَا** "Verily the camels will be given up and they will not be used for riding upon." This sign has been brought to fulfilment in a wonderful manner, so much so that even in the deserts of Arabia where camels have not been dispensed with from time immemorial, railways are under construction, and thus camels will soon fall into disuse there fulfilling the great prophecy. Could I bring about the fulfilment of these signs in support of my claim by my power? Had I any control over the solar system that I should have brought about the eclipse of the sun and the moon in accordance with the prophecy? Or could I create the germs of plague in order to fulfil the prophecy concerning this epidemic? Or was it at my instance that pilgrimage to Mecca was obstructed? All the signs fixed for the advent of the Messiah have been

brought to fulfilment by Almighty God who has control over the system of the universe, and every argument has been produced, but there is still the same denial. (Vol. III R. R. 1904).

The wrath of God descends upon the people who reject the Divine Messenger who is raised in the beginning of the century with clear and conclusive arguments in support of his claim, deny his signs on account of their own meanness and narrow mindedness, injure him, persecute him, abuse him, declare him an heretic mischievously plan his death and falsely and unjustly drag him into law-courts. (Vol. I R. R. 1902.)

No one can take you to heaven but he who comes from heaven. If you knew that the fresh and certain Word of God is the true remedy for your diseases, you would not have rejected him who came with this blessing in the beginning of the century. (Vol. I R. R. 1902.)

A Glorious Prophet came into the world for the regeneration of mankind, *i. e.*, the Holy Prophet Muhammad, may God pour His choicest blessings upon him, and he called people to the path of the true and living God whom the world had quite forgotten and forsaken, but in the present age he has been held in such contempt and disdain and abused to such an extent that there is no parallel to it in any other period of history. Almighty God has moreover sent in the commencement of the 14th century of Hegira, a servant of His, *i. e.*, the writer that he may bear witness to the truth, glory and grandeur of the great Prophet, and preach the unity of God and glorify Him, but he also has been abused and anathematized. This is the reason of the calamities that have befallen the world in this age. There is no fear of God in the hearts of men, there is much of vain talking and babbling but as to real worth, the purity of heart, there is none. There is a great ado about society, and national considerations solely

occupy the hearts which are totally devoid of every impression of the glory and majesty of God. (Vol. II R. R. 1903.)

It should be further borne in mind that for proof of the blessings and fruits of Islam stated above, we do not refer the seekers after truth only to the past. Islam is not a dead religion and we are not compelled to say that the blessings of Islam are left behind. It is in fact the unique excellence of the holy faith of Islam that its blessings are unbroken and continuous. It offers not only its blessings in the past but similar blessings even now. The world stands ever in need of blessings and heavenly signs, and it is absurd to suppose that it stood in need of such signs in the past but can do without them now. Man is a weak creature, and walks blindly until he is shown traces of the heavenly kingdom; and his faith is a blind faith until he witnesses the wonderful signs of the existence and power of God. The signs shown in a previous age are of no avail in a later age unless they are renewed. The relation of stories of wonders displayed in the past can never produce the conviction which signs witnessed by a man himself can do. Every new century is the inauguration of a new era and the beginning, as it were, of a new world. The God of Islam, who is the true God, therefore manifests new signs in each new world; and in the commencement of every new century, especially when the world goes astray from probity and righteousness and is involved in darkness, He raises a vicegerent of the Holy Prophet in the looking glass of whose nature the person of the Holy Prophet is imaged forth. Therepresentative so raised shows the excellences of the Holy Prophet whom he follows and establishes the charge against his opponents by truth, by showing the reality and by exposing them by truth, because he shows that the prophet whom they rejected was a true prophet, and shows the heavenly signs for his truth;

by showing the reality, because he solves all difficulties in the comprehension of the religion of the Prophet, and removes all doubts that are entertained with respect to it, and refutes all objections that are urged against it and by exposing them, because he rends asunder all the veils under which they hide themselves and lays bare before the world their folly in not comprehending nice points of religious truths, their love of remissness, ignorance and darkness, and their being forsaken by God and cut off from communion with Him. The perfect man who is raised for this purpose is a recipient of Divine revelation, and he is purified and blessed and has his prayers accepted by God. He shows with clearness that God exists and that He is powerful over all, sees, hears and knows everything, and regulates affairs according to His will, that prayers are in fact accepted and have an efficacy, and that the men of God actually show heavenly signs. He is not only himself rich in Divine knowledge, but his appearance brings about a life in the faith of the people. The heavenly signs which were rejected and scoffed at by people as opposed to the laws of nature and contrary to reason, or, if treated with respect, were considered at the most to be stories, are not only accepted as truths at his appearance because of their renewal at his hands, but the absurdity of the former position is also fully realized. It is then clearly seen and even regretted that what was taken to be wisdom was really folly, and that which was considered to be knowledge of the laws of nature was in fact ignorance. In short, the Holy One raised by God falls like a flame upon the world and gives a light to every one according to his capacity. He is at first tried, thrown into afflictions persecuted on all sides, abused and injured by all possible means, and every attempt is made to bring him to disgrace, but as he has with him the argument of truth and Divine assistance,

he overcomes all difficulties and vanquishes his enemies, and the rays of the light of his truth are made to pierce into the world by a powerful hand. When Almighty God sees that the earth has rejected him, He commands the holy host of heaven to bear testimony to his truth. Therefore a clear and bright testimony comes down for his sake from heaven in the form of extraordinary heavenly signs, acceptance of prayer and the disclosure through him of deep religious truths and verities. This heavenly testimony gives sight to the blind and hearing to the deaf, and the power of speech to the dumb. There are many who are drawn at that time to the truth ; but blessed are they who accept him previously, for they on account of their strength of faith are granted the dignity of the *siddiqs* (the truthful servants of God.) But this is the Grace of God, and He bestows it upon whom He wills.

To complete the argument that Islam is a living religion, I deem it my bounden duty to state further that finding the world involved in utter darkness and plunged in the depth of ignorance, remissness, unbelief and *shirk*, and finding faith, sincerity and righteousness vanishing away, Almighty God has raised me to re-establish in the world the purity of doctrine and practice, and the purity of morals and faith, and to save Islam from the hostile attacks of those who with the weapons of a false philosophy and science, lawlessness, atheism, etc., are trying to damage this impregnable rock. It was exactly the time when Islam stood in need of heavenly assistance, and this Almighty God has vouchsafed by raising me. The general prevalence of error, which is to be witnessed in this age, has taken place in fulfilment of the prophecies relating to the appearance of the anti-Christ, as foretold by the prophets of God. The basis of these errors has been laid by Christianity, which inculcates the most fatal error. It

was therefore necessary that the revivalist or representative of the Holy Prophet appearing at the commencement of this century, should have come after the name of Christ, for the foundation of the present evil has been laid by the followers of Christ. It has been disclosed to me in a revelation that the soul of Jesus being informed of the poison with which Christianity affects the spiritual atmosphere, came into motion for a spiritual re-advent into the world. Having thus come into motion, and finding his own people spreading destruction in the world, the soul of Jesus required that one resembling him in all points and having the same spirit and character should appear as his representative upon earth, there being such a spiritual likeness between the two that they may be considered as one. So, according to the promise which Almighty God had already made he raised one resembling Jesus and in him was manifested the resolution, character and spirituality of Jesus. He and the Messiah were so closely united as to be considered as being of the same essence. The attractions of Jesus made his heart their habitation and fulfilled their requirement through him. In this sense, therefore his personality was considered as the personality of Christ himself, for the resolution of Christ was manifested in him and this manifestation was metaphorically expressed in spiritual language as the second advent of Christ. It is a deep spiritual law that the resolution of some one of the perfect ones who have passed away, is imaged in some living perfect man, and the unity of their ideas makes the connection so strong that the appearance of the latter is looked upon by the former as his own appearance. The person whose soul is thus united with the soul of a past saint becomes, as it were, an instrument for the manifestation of the will of the latter, and the will of the one is made by Almighty God identical with the will of the other. It short,

it is a Divine law that the former prophets re-appear in the world in this manner. The second advent of Elias in the person of John took place according to this law ; and if this law is not recognised, the Messiahship of Jesus would be seriously in question. (Vol. III R. R. 1904.)

Every Muslim must recognise Imame-Zaman or the Spiritual Leader of the time who is specially raised by the Almighty God at the beginning of every century.

THE HOLY PROPHET MOHOMMAD PEACE AND
BLESSINGS OF GOD BE ON HIM SAYS :—

"He who does not recognise the Spiritual Leader of his time certainly perishes the death of ignorance."

It is further necessary that there should reign in the heart the absolute conviction that light is granted to man from heaven only through the sun who is the *Imam* (the Spiritual leader) of his time. Hence it is that ignorance with regard to such a Spiritual leader is followed by a death of ignorance. The person who thinks he can do without that real source of light is deluded, for he sets himself in opposition to the unchangeable laws of God. The eyes have a light, yet to avail themselves of it they must borrow the light of the sun. The *Imam* resembles the sun in being the true source of all light; he comes from heaven and illumines the world, and the eye is blind that does not borrow light from him. On the other hand,

the person who, with the aid of this light, stand on a firm footing of certainty is attracted towards virtue. Between the earthly and heavenly attractions a struggle would naturally follow and each will try to overcome the other. The one shall be drawing a man to virtue, the other to vice, the one to the east and the other to the west. The more powerful the two opposite attractions grow, the more fearful shall the struggle be. It is a necessary consequence of great material progress that these two attractions should display their highest powers. When the world has attained the highest stage of material advancement the days of heavenly advancement are not far. It is certain that upon the heavens also preparations are, then, being made for a spiritual reformation. An attraction is produced upon heavens and the two contend with each other for supremacy. Dreadful is the day when neglect and vanity reign supreme upon earth, for it is the day of vengeance and the promised day of the great spiritual struggle. That terrible struggle has been described in metaphorical language by the holy prophets of God. Some have represented it as the final struggle between the angels of heaven and the devils of the bottomless pit, at the close of which comes the end of the world ; while others have from crass ignorance taken it to be a physical struggle which shall be carried on with steel and gunpowder. The latter view is, no doubt, the result of misjudgment and superficial notions, and metaphorical words describing a spiritual contest have been misconstrued as meaning a physical war.

(Vol. I R. R. 1902).

Why are the Muslims called the best of all people and their Holy Prophet Mahommad peace and blessings of God be on him called the Seal of prophets and the only Living Prophet ?

The Muslims are called the best of all people in the Holy Quran. If it were true that the gift of Divine revelation was never to be granted to them, they should have been called the worst of all people. There were many recipients of Divine revelation among the Israelites, but Israel lost favour in the sight of God on account of its repeated transgressions. The Muslims came as successors, and as their Holy Prophet was the most excellent of all prophets, so they were the most excellent of all people. This meant that while other people to whom Divine revelation was granted deprived themselves of this boon by their own misdeeds, the Muslims were never to be deprived of this Divine favour. Islam was a living religion and spiritual death was never to overtake it. Its blessings had to continue to the day of judgment. Hence the Holy Prophet was called خاتم النبيين the seal of prophets, which meant, not that the gift of Divine revelation was with his advent withheld from men for ever, but that the door to this blessing was everlastingly opened by him, and his imitation was sure to bring this gift to every people in all ages to the day of judgment. The prophets that passed before him had their blessings discontinued after some time, but not so were the blessings of the Holy Prophet because these were to continue for ever. The door had been shut to the Israelites, but if it remains closed even to the Muslims, in what did they excel the former. How can a blind man claim an excellence over a blind man? If revelation inspiration and the manifestation of heavenly signs, the highest Divine blessings, had been discontinued so far as the Jews were concerned, did the door remain closed for

ever afterwards ? My opponents would fain answer this question in the affirmative, but I say this belief is a disgrace to the Holy Quran and the noble religion of Islam. This is in fact my only difference with them. I say that the blessings and the fruits of Islam are still the same as they were in the time of our Holy Prophet, that Almighty God manifests the signs of His power as He manifested them before and that He speaks as He spoke ere now, but my opponents deny all these facts and say that the blessings of our Holy Prophet are left behind and shall never more be witnessed. Ah ! they are not yet aware of the dignity of the Holy Prophet, of the grandeur of the Holy Quran and of the glory of God. Islam is a living religion, the Quran a living book, our God a living God, and our Prophet a living Prophet : how can their lights and blessings be then dead ? Ah ! what greater calamity than this that we should believe that the Muslims must for ever be deprived of the blessings of Divine revelation while the Holy Quran calls them the best of all people. What for should they pray then if their prayers are not to be attended with fruits and blessings ? Why should they seek if they are told that the object they seek for can never be attained ? To tell them to pray in such a case is just like telling a man to dig a well informing him at the same time that he would never come to water, should he dig ever so deep. Certainly all exertions in the path of God must cease if they cannot bear any fruit. If there is no answer from God, why should man pray ? In short, unless it is admitted that Divine revelation is a blessing to which a true Muslim can always have access, neither would Islam be a true religion, nor would the Muslims be the best of all people. But Almighty God has informed me in a revelation which I have published in the *Brahin-i-Ahmadiyya* that " every blessing proceeds from Muhammed, may peace and the blessings of God be upon him, and blessed is the Master as well as the disciple."

(Vol. IV R. R. 1905.)

JEHAD OR RELIGIOUS WAR.

There is not the least truth in the assertion that it is the time for resorting to the sword and gun for spreading the true religion and righteousness. The sword, far from revealing the beauties and excellences of truth, makes them dubious and throws them into background. Those who hold such views are not the friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. It is they who open the way to an objection against Islam, the validity of which cannot be questioned. They hold that Islam needs the sword for its advancement and thus brand its purity and cast a slur upon its holy name. The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them. Religion is worth the name only so long as it is in consonance with reason. If it fails to satisfy that requisite, if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification. 'The sword it wields cuts its own throat before reaching others'.

If it be objected that sword was resorted to by early Islam and hence the legality of *Jehad*, we say the objection is based upon ignorance of early Islamic circumstances. Islam never allowed the use of the sword for spreading the faith. On the other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction لا إكراه فى الدين "There shall be no compulsion in religion." Why was the sword taken in hand then? The circumstances under which the measure had been resorted to have nothing to do with the spread of religion; they

are connected with the preservation of life. Briefly, they are as, follows : —

The savage inhabitants of the deserts of Arabia, who could hardly distinguish right from wrong, conceived a hatred towards Islam in its earliest day and became its bitterest enemies. The reason of this hatred may be easily conceived. When the Unity of God and Islamic truths were preached openly to idolatrous Arabs and convincing argument against idol worship were impressed upon their minds and they were told how degrading it was for the noblest of God's creatures to bow submission to stones, they found themselves unable to meet the adherents of the new faith upon argumentative ground. The exposure led to a motion in favour of Islam among the more reasonable of them. The ties of relationship were cut asunder, the son parted from his parents and brother from his brother. This exasperated them the more and they saw plainly that if their fathers' false religion was to be saved, excessive measures must be taken to stop the ingress into the new religion. The new converts to Islam were therefore violently persecuted and no efforts were spared to block the way to the new faith. Those acquainted with early Muslim history know full well what barbarous and cruel treatment was meted out to the early converts, and how many were murdered in cold blood. But these harsh measures did not prevent people from the acceptance of truth, for even a superficial glance is enough to convince a man of the reasonableness and purity of Islam as against idolatry. At length when the implacable foes of Islam saw that severe persecution availed but little and that their ancient religion was threatened to be swept away in the current of muslim reason, they planned the death of the Prophet himself. But their designs were frustrated. Almighty God saved His Messenger and took him to Medina. The unbe-

lievers, however, could not rest in their homes so long as they heard that the religion they had persecuted was gaining ground in another place. They pursued the Muslims to their new abode, and nothing but their extirpation could satisfy them. What could Islam do under circumstances but defend itself? For what fault were Muslims to be mercilessly butchered and not allowed to protect their lives? Why should not the inveterate persecutors have been brought to retribution and just punishment? The Muslim battles were therefore not undertaken for gaining converts but to protect innocent Muslim lives. Can an unbiassed judgment accept the conclusion that Islam was unable to prove its reasonableness as against savage Arabs? Can an unprejudiced mind believe that men who had sunk down so low as to worship images and lifeless things and who indulged in every manner of vice, could yet vanquish the noble religion of Islam on intellectual grounds, and that failure in proof led it to resort to the sword for increasing the number of its followers? Those who have advanced such objections against Islam have been guilty of grave injustice, in as much as they have concealed the true state of facts.

It is, however, true that the Musalman *Maulvis* and the Christian Missionaries are equally to blame for this unjust charge against Islam. The ignorant *Maulvis* while pretending to support Islam have by their repeated inculcations, ingrafted the false doctrine of *Jehad* upon the minds of the unenlightened public who were misled by the *fatwas* of the *Maulvis* on the one side and the objections of the Christian Missionaries, whom they took for learned men, on the other. The doctrine of *Jehad* being thus supported by the evidence of two opposing witnesses, its validity could not be questioned by the masses. Had the Missionaries taken a different course and with true honesty declared that the

fatwas of the *Maulvis* were based on ignorance of the early Islamic history, and that the circumstances which then rendered and appeal to arms necessary for Muslims, did not exist any more, the idea of *Jehad* would long since have been eradicated from the face of earth. But they never looked to the consequences and a misdirected zeal for their own religion cast a veil over their judgment in grasping the truth.

It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their excessive oppressions and outrages and innocent bloodshed, rendered themselves culpable and liable to be punished with death. But a clemency was even then shown to such of them as embraced Islam. The unity of religion established a relation of brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this draw the conclusion that the new religion was forced upon the unbelievers. In fact, the case is just the reverse of what the objectors have thought. There is no compulsion here ; it was a favour to those who had rendered themselves liable to death. It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because they had murdered many an innocent soul. The extreme penalty of the law was upon them, but the mercy of the Gracious God gave them another chance of averting this merited capital punishment. He knew that during the long years of opposition the Islamic truths had been brought home to them and they well understood the futility of idol-worship, therefore His mercy offered them an opportunity, even after the sentence was justly pronounced against them, for imploring His pardon and the forgiveness of their sins. This clearly

shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of death.

Islam had to grapple with other difficulties. Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution was so severe that life seemed a burden to him. Islam had therefore to face the difficulty of establishing freedom of religious exercise and for this noble object it had to undertake wars.

The early wars of Islam fall under either of the above headings and it never took the sword for its own propagation or for any other purpose. Attempts were made to blot out its very existence and therefore it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-brained zealots who do not care for the life of man even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a bloody *Mahdi* in store for the world and would like to exhibit the ugliest picture of Islam before all nations, that all people may know that Islam has always had to resort for its propagation to compulsion and the sword, and that it has not a particle of truth in it to gain its conquest over hearts. It seems as if the holders of these views are not satisfied with humiliation and decadence

which Islam has already suffered, but must bring it still lower and subject it to yet more disgrace. These men are a reproach to Islam. But God now wills that Islam should not be branded with reproaches and remain under a cloud any more. It is already so distressing to find that its opponents who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has from its very beginning been employing the sword to add to its numbers.

It is high time that all these base charges should be cleared from the face of Islam. If the *Maulvis* unite to root up the evil from the midst of the Muhammadans, they shall have done a lasting good to, and conferred a blessing upon, their co-religionists. Such an exposition of the doctrines of Islam will further reveal the excellences and beauties of that religion to the general public, and the aversion which opponents have conceived on account of misconceptions shall be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light. It is evident that no one can approach a bloody murderer. Every one fears him, woman and children tremble at his sight, and he looks like a mad man. An opponent of an alien religion cannot even pass a night with him lest he should choose to be a *Ghazi* at the cost of his life. Such events daily occur among the ignorant frontier people, and a single bloody deed is deemed sufficient to entitle the murderer to paradise and its manifold blessings. It is a shame for Muhammadans that alien races cannot safely live as their neighbours. They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of *Ghaziism*.

An instance of this occurred lately here at Qadian. On the 20th of November last a European came here. Just at that time

a number of my followers had assembled together and the conversation was upon a religious subject. The traveller stood apart from the assembly and was addressed in polite words. It appeared that he had been to Arabia and other Muslim countries, and that he came here with the object of taking my and my followers' photographs. As a guest, he was asked to stay for a few days, but it appeared that he was apprehensive. He stated that he had seen many Muhammadans who had committed atrocious deeds of murder against Christians. He mentioned several specific instances in which such cruelty had been shown. It was then explained to him that this, the Ahmadiyya sect of Islam, abhorred such doctrines and hated their adherents. It had set before itself the noble object of uprooting the evil. Upon this he felt satisfied and stayed here for one night.

There is a lesson in this story for the *pro-Jehad Maulvis*. The growth of such horrible doctrines among the Muslims has done lasting injury to the cause of Islam, and created abhorrence for it in the hearts of other nations. They have no confidence in their sympathy so long as the dangerous doctrine of *Jehad* finds favour with them. They cannot form a favourable opinion except of such of them as do not lead strictly religious lives and are not very scrupulous about their religious beliefs. For all these misunderstandings none but the Muslims themselves are responsible. The blame of depriving a whole world of the recognition of Islamic truths lies at the door of the *Maulvis* who taught doctrines repulsive to the nature of man. How could the religion be from God, whose teachings needed the flash of the sword to get an entrance into the human heart? Such considerations were enough to keep back people from the acceptance of truth. The true religion is that which on account of its inherent property and power and its convincing arguments is more powerful

than the keenest sword, not that which depends upon steel for its existence.

Such are the evils that call for a Reformer. Casting a glance at the internal state of Islam, we meet with sad disappointment. It is a ghastly picture. The sun has undergone an eclipse, the greater part being already darkened. The social relations of the Muslims are deplorable. Traditions have been fabricated that act like poison upon their moral conditions and break the Divine laws. The most sacred rights which Divine law has given to man are those relating to life, property and honour. We are commanded not to kill man, not to commit an outrage upon his honour, and not to seize his property dishonestly. But some Muhammadans have broken all these commandments. They take away the life of an innocent person and never shudder at the inhumane deed. Empty-headed *Maulvis* have circulated *fatwas* to the effect that it is lawful to seduce or seize the women of unbelievers or heretics, and to steal or misappropriate their properties.

How dangerous is the condition of the religion that is full of so many evils, and whose pretended religious leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their own erroneous views as holy doctrines taught by God and His Prophet. These are wolves in lamb's clothing and deceive the people. They act like poison and say they are an antidote. They are an enemy to society and an enemy to Islam. Their hearts are void of grace and sympathy but they conceal themselves. They put on the mask of preachers but have in view the indulgence of their own carnal desires. They come into mosques like saints, but their character is black with diabolic deeds. These infamous characters are not limited to any particular country or town or sect, but may be

found in every Muslim country. They pretend to be the religious leaders of the people and expositors of the doctrines of their religion. They call themselves *Moulvis* and assume saintly airs so that they may pass for godly men. Their deeds, however, reveal their true character. They do not like that true righteousness and true sympathy be spread in the world, for they consider that a loss to themselves.

In short, the way of Islam is blocked with numerous difficulties. The souls are dead and do not respond to the call of virtue. The golden mean which Islam taught as the guiding rule of life has been given up, and Muslims have gone to extremes. There are those among them that prostrate themselves before tombs and make circuits around them. They regard the departed souls of their spiritual guides as having full control from God over the affairs of humanity. Every religious order has a tomb in connection with it which is worshipped by the disciples at the instance of the head. (Vol. I. R. R. 1902.)

“Bear well in mind that the time of religious wars is now gone. The battles fought by the Holy Prophet were not meant to compel people to accept the religion of Islam, but they were fought in self-defence. When the Muslims were very severely persecuted and turned out of Mecca and many had been killed, then it was that Almighty God commanded the Muslims to take the sword in self-defence. But such is not the case now. We are living in peace and security. Islam is now attacked with the pen and not with the sword, and therefore it is the pen which the Muslims should now take in hand to meet their opponents' attacks. For, Almighty God says in the Holy Quran that we should make preparations for defence similar to those which our opponents make for attack. Now the unbelievers are not mustering forces to crush Islam, but they are writing books against it,

and therefore we should adopt a similar line of defence. Very fortunate and blessed is the man whose heart is pure and whose true desire is the manifestation of the glory and majesty of God, for Almighty God prefers him to others. As to those who oppose me God alone will judge between them and me. He knows what is in our hearts, and He sees whose heart is devoted to the attainment of the objects of this world and who it is whose heart melts solely for the sake of God. Remember that you cannot make any spiritual advancement until your hearts are purified of every dross. But when there is purity in the heart, there is also generated with it the power which enables a man to make spiritual advancement. Consider how the Holy Prophet when quite alone and helpless was commanded to proclaim to the whole world: "O ye people! I am a Messenger of God to you all," Who could think at the time that these words would ever be fulfilled? Yet the success which crowned his efforts is the most marvellous that the world has seen. It was from among his deadliest enemies that his devoted followers came. This leads us to hope that even from among these people men will come out who will combine true purity of heart with an entire submission to Divine will. (Vol. IV R. R. 1905).

"Listen to me for I have come to deliver to you the Command of God that *Jehad* with the sword is now at an end but the real *Jehad* yet remains and much must still be done for the purification of the soul. I do not speak these words myself but such is the Will of God. Consider these words Yazaulharb spoken of the Promised Messiah in the Sahih-Bukhari, i.e. the Messiah shall put an end to religious war. I, therefore, give the word that those who follow me, should withhold themselves from such deeds. Let them cleanse their hearts of all moral defilement and advance in fellow feeling and sympathy for the oppressed. They should exert themselves to spread peace over the earth, for thus would they propagate their faith."

**The Promised Messiah's Exhortation to his
followers concerning the British
Government.**

"It is only through His grace and goodness that Almighty God has placed us under a Government which has granted religious liberty to all its subjects. It is due to the liberty granted by this Government and to its justice that our opponents cannot give a practical turn to their hostility against us (the Ahmadiyya Propaganda). If it had been in their power, they would have annihilated us, but on account of their inability to do so, they only grind their teeth in wrath and despair, for they are unable to execute their designs. When I remember the hardships and persecutions suffered by the early Muslims, and then see what a kind-hearted Government God has sent to protect us from such persecution, my heart overflows with thanks to the Almighty for His unbounded grace and kindness towards us. How merciful and gracious is our Lord, for when He wished to establish a heavenly dispensation in the days of the decline of Islam, He placed it under a peaceful Government. I do not say this to please any body : it is hypocritical to do so, and I hate hypocrisy and have come to deal a death-blow to it. Facts compel us to praise this Government and to be grateful to God for His blessings. Consider only one fact, *viz.*, the peace and freedom with which we are doing our own work under the Government. We have been propagating the doctrines of the Movement for more than twenty-five years, and the Government has not in the least degree interfered with our work. We have published thousands of pamphlets in America, England and other European countries among respectable persons inviting them to accept our holy faith. A book was even sent to Her late Majesty the Queen-Empress, and though this book contained

an invitation to the Queen to accept Islam, yet Her Majesty or the Government was not in any way offended at it and another copy of the book was sent for. By placing us under such a Government, Almighty God has shown that it is His will to make this propaganda successful, for no where else could we carry on our work with this freedom. Had we been at Mecca, innocent blood would have been shed every day by religious bigots, nor could we do our work at Medina or Constantinople without persecution on the part of the authorities. The cruel murder of two of our friends at Kabul shows the truth of these remarks. They did not rebel against the Government of the country or commit homicide or any other crime under the penal code ; they only spoke against the doctrine of *Jehad* and the advent of a *Ghazi* Mahdi. They did not say anything against Islam and were murdered by a Muslim Ruler, while we publish writings against Christianity day and night and Christian Government does not even prohibit us from doing so. They were good, righteous and silent men. Maulvi Abdul Latif especially was very silent, but some selfish person informed the Amir of his doctrines and excited him saying that he opposed *Jehad* and some other doctrines held by the orthodox. It was for this fault only that he was stoned to death in such a cruel manner that the hardest heart melts to tears at the mention of the cruelty.

“ Look at the British rule now. For thirty years, more or less we have been writing against the Christian religion. We tell the Missionaries and other Christians plainly that they are in a serious error in holding the Christian religion to be true. We tell them that Trinity and Atonement are false doctrines, that Islam is the only true religion and the only means of attainment of salvation, and that the Holy Prophet Muhammad, may

peace and the blessings of God be upon him, is the most excellent of all prophets of God and Divine union cannot be attained except through him, but we are never arrested for saying these things against a Christian Government, nor have the authorities ever asked us why we propagate our religion so openly. If we do not praise the Government for all this freedom and peace which it has granted to us, we are ungrateful to God for His gifts and guilty of a great sin. We have shown the errors of the Christian religion in the strongest words, but the Government has in respect of religious liberty shown wonderful neutrality. It has not withheld from us any right which it has given to the Missionaries of its own religion, and all the religious sects have the same freedom of opinion and freedom of propagation granted to them.

“Though the Government has granted equal freedom to all sects and communities, yet its presence in this country is one of the signs which Almighty God has manifested for us particularly. The tree which it is the will of Almighty God should grow and give fruit is planted by Him in a place where its growth is not hampered in any way, but the tree whose growth He does not like is planted in a place where it soon withers away. Now the seed of this heavenly dispensation which Almighty God has sent me to establish has been sown in a land which is suitable for its growth, and no calamity can sweep it out of existence here. It is to a very large extent quite safe from its enemies. And as it is the British Government which has been made an instrument by Almighty God in the granting of these blessings, it behoves us, when we thank God for His gifts to express our gratitude to the Government also, for Almighty God says in the Holy Quran, “Is aught but goodness the reward of goodness?” It does not mean that you should do goodness in

return for goodness only when the party concerned is a Muslim, and not when he belongs to any other religion. Such conduct Islam severely condemns. My advice to all my followers is that they should hate the narrowminded and fanatic *Mullas* who shed innocent human blood under the guise of religion, and perpetrate the blackest deeds under the cloak of piety. They should value this Government and show their gratefulness to it by their loyalty and obedience. For, the man who is not thankful to men cannot be thankful to God." (Vol. VI R. R 1907).

You have heard the judgments of the Muhammadan theologians who to are your opponents. They hold that you deserve be murdered for your doctrines, and in their sight a dog deserves to have mercy shown to it but you do not deserve it. The *fatwas* of the whole of the Punjab and India, nay of all the Muslim countries, regarding you, are that you deserve to be murdered, and your murder, the extortion of your property, the taking away of your wives by force, and the disgracing of your dead bodies by not allowing them to be buried in Muslim graveyards are not only according to their judgment permitted by the law, but are deeds of the highest merit. It is the English whom the people call *Kafirs* who protect you from your enemies who thirst for your blood and it is for fear of their sword that you are saved from being murdered. If you doubt these words, then go and live under another government and see how you are treated. So bear in mind that the English Government is a mercy for you and a blessing. It is the shield which protects you, therefore you also prize this shield with all your heart and soul. Englishmen are a thousand-fold better than the Muhammadans who are your bitter opponents, for they do not declare that you deserve to be murdered nor do they wish to dishonour you. Not long ago, a Christian Missionary prosecuted me for abetment

of murder in the Court of Captain Douglas, but that wise and just Deputy Commissioner having come to know that the case was entirely false and got up, acquitted me honourably and even asked me if I desired to prosecute those who had fabricated false evidence against me. This is an example showing how the dealings of the English are based on justice and equity.

Bear in mind also that there is nothing so discreditable to Islam as the doctrine of *Jehad* which is imputed to it. A religion whose teachings are excellent, and to manifest whose truth Almighty God shows His signs does not stand in need of the sword to propagate it. In the time of the Holy Prophet the persecutors of the Muslims attacked them with the sword and were bent upon blotting out Islam with the sword from the face of the earth. Therefore, those who took up the sword were destroyed with the sword and the Holy Prophet was compelled to fight in defence of the Muslim society. But such doctrines as that the Mahdi would come with the sword and fight with and vanquish the Christian Kings are mere fabrications, and their propagation is only corrupting the heart of our Muhammadan opponents. Those who hold such doctrines are dangerous to the peace of society, and they may at any moment excite the ignorant masses to insurrection. Therefore, we exert ourselves to our utmost to deliver the Muslims from the errors of such dangerous doctrines. Rest assured that a religion which is devoid of sympathy with fellow-beings cannot be from God. God teaches us that we should show mercy to those on earth that Heaven might show mercy to us. (Vol. VI. R. R. 1907).

Sir Fredrick Cunningham, once Commissioner and Superintendent of Peshawar Division, wrote in 1900 to the Founder of Movement: "So far as I can judge, it appears to be a just and enlightened exposition of the doctrines of Islam, and is equally

creditable to your learning and judgment. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muhammadans as a vindication of their faith, and as proof that Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion. I should be glad to see your *Resala* and *Fatwa* widely distributed in Frontier districts." (Vol. VI R. R. 1907),

An Extract from Punjab Census Report.

Mr. Ross thus concludes his remarks on the Ahmadiyya Movement in Punjab Census Report for 1901 : The sect, however, emphatically repudiates the doctrine that the Mahdi of Islam will be a warrior, and relies on *Sahih Buharee*, the most authentic of traditions, which says, that he shall wage no wars but discontinue war for the sake of religion. *In his voluminous writings the Mirza has combated the doctrine of Jihad and the sect is thus opposed to the extreme section of the Ahl-i-Hadees.*

An Extract from Bombay Census Report.

After laying down some excellent rules of conduct for his disciples, he (The Founder of the Ahmadiyya Movement) explains his reasons for naming the sect "the Ahmadiyya," by referring to the two names of the Prophet, the "Jalali" name Muhammad, significant of his triumphant career, and the "Jamali" name Ahmad, pointing to the peace and tranquility that he was to spread in the world. By denouncing the doctrine of *Jihad* and all crimes of violence committed in the name of religion, the Imam claims that he and his disciples can be fitly described as "Ahmadiyya." (Census of India, 1901, Vol. IX, Bombay, Part 1).

(Through Associated Press.)

Lahore, 1st May 1919.

The following Press *Communique* issued by the Punjab Government :—The Punjab Government have received a report of the activities of the Ahmadiyya community of Qadian in repressing the disturbances and in keeping apart from all participation in any of the unlawful agitations which have disfigured the Punjab. The community has been exhorting all their followers to have nothing to do with the movements and their efforts have been reported to have been entirely successful.

An Interpretation of the titles of Isa Masih and Mahomad Mahdi given to the Promised Messiah,

THE HOLY PROPHET MAHOMAD, PEACE AND
BLESSINGS OF GOD BE ON HIM SAYS :

There is no Mahdi other than the Messiah.

(*Vide* IBNE MAJAH.)

“As I have been given the name of Messiah by God with reference to the creatures’ rights and am an incarnation of Jesus Christ on account of having been sent in his spirit and character and cast in the same mould, so I have received the name of Muhammad Ahmad by virtue of my function as a Reformer of the transgression of Creator’s authority. To spread the Unity of God, therefore, I have been sent in the spirit and character and cast in the mould of the Holy Prophet, Muhammad, may peace and blessings of God be upon him. Thus I am at once *Isa Masih* & *Muhammad Mahdi*. *Masih* is a title given to Jesus Christ and

it means one who is anointed and blessed by God, His vicegerent on earth and a truthful and a righteous person. The title of Mahdi was given to the Holy Prophet Muhammad, and it means one who is naturally guided and the heir to all truths, and in whom the attribute "guide" of the Almighty is fully represented. The grace of God and His mercy have made me the heir to both those titles in this age and manifested them conjointly in my person. This is the true interpretation of my claim to the titles of *Isa Masih and Muhammad Mahdi*. The way in which this manifestation has taken place is known in Islamic terminology as *baruz*.* I am, therefore, a *baruz* of Jesus as well as of Muhammad, peace be with them, and my person is spiritually a combination of the persons of these two eminent prophets. As Messiah my duty is to prohibit the Muslims from savage attacks and bloodshed, in accordance with the tradition which clearly lay down that when the Messiah shall appear in the world, he shall put an end to religious wars My function as Mahdi consists in re-establishing the Unity of God with heavenly signs. It was with miraculous signs alone that our Holy Prophet may peace and the blessings of God be upon him, impressed the idolatrous population of Arabia with the grandeur, the omnipotence and glory of God. Like my master, I have also been helped with the holy spirit. The Lord that appeared to the prophets of old appeared to Moses from Sinai, rose up from Seir to Jesus Christ and shone forth from Mount Paran upon Muhammad may peace and blessings of God be upon him, the same powerful Lord has appeared to me in all His glory.....
 He revealed to me that the belief of the majority of

* Baruz means the spiritual appearance of one in the person of another, the two bearing a striking resemblance to each other in their qualities and character and being as like one another as two peas.

Christians in the world with regard to Jesus Christ (such for instance as in the doctrines of Trinity, Atonement, &c) is a serious error and a deviation from the right path

Heavenly signs support my claim, my prayers are accepted; future events are made known to me, and deep and secret things of which none but God has knowledge are revealed to me."

(Vol. V. R R. 1906).

"The relation in which I stand to the Holy Prophet is analogous to one in which a disciple stands to his master. God has made the grace of that Great Apostle to descend upon me in its perfection, and has made His favour and bounty to flow towards me so much that a complete union of personality is the result. Thus he who identifies himself with the Movement really joins the companions of my master, the best of God's Apostles. And this is the interpretation of the words. **أَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِم** "Others of them who have not yet joined them," (Quran I. XII : 3) as it would be clear to all thinking men. Whoever makes difference between myself and the Holy Prophet of Islam has failed to recognize me."

(Khutbai Ilhamiya)

But if all the signs are fulfilled and I the claimant to both these heavenly offices, have been among you for more than twenty-five years, whom are you looking for still? To whom do all these signs point except to him who claimed to be the Messenger of God before their appearance. For signs could not be shown for one of whom no trace can be found in the world. A wonderful hard-heartedness is this that when all the prophesied signs have appeared in support of my claim and all attempts to bring me to naught have proved futile, still another is expected. It is true that I have not with this body of clay descended from heaven, nor have I come into the world to cause wars and bloodshed, but I am from God and have come to sow the seed of peace.

I prophesy that after me no Mahdi would come who should fill the earth with blood, nor would any Messiah ever descend from heaven. Be despaired of both of them, for these are vain hopes which will be buried in graves with this generation. The Promised One has come, and I am he by whose appearance the promise of God has been fulfilled. He who rejects me fights with God. He does not question my truth, but opposes the will of God and says, why did He bring about the fulfilment of His promises in this manner? Such errors in understanding the meaning of prophecies was also committed by the Jews, and many who were learned among them, stumbled on account of misconception of the prophetic word. They thought one way and the truth turned out to be elsewhere. Do not be insolent, for the days of God are come, and heaven is showing you the wonderful signs which your fathers never dreamt of. Blessed are they who do not stumble in judging and accepting me. And peace be on him who follows guidance. (Vol. IV R. R. 1905.)

An Interpretation of the title of Avtar or Incarnation of Shri Krishna given to the Promised Messiah.

My advent in this age is not meant for the reformation of the Muhammadans only, but Almighty God has willed to bring about through me a regeneration of three great nations, *viz.*, Hindus, Muhammadans and Christians. As for the last two I am the Promised Messiah, as for the first I have been sent as an *Avtar*. It is more than twenty years since I announced that as I have appeared in the character of Christ, son of Mary, to purify the earth of the injustice, iniquity and sins which prevailed upon it, I come likewise in the character of Raja Krishna, the greatest *Avtar* of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but the Mighty God, who is

the Lord of earth and heavens, has revealed this to me. He has told me not on one occasion but repeatedly, that I am Krishna for the Hindus and the Promised Messiah for the Muhammadans and the Christians. I know that ignorant Muhammadans will at once exclaim upon hearing this that I have become a plain unbeliever and heretic on account of my having adopted the name of an unbeliever, as they think the Holy Krishna to be, but this is a revelation of God which I cannot but announce, and this is the first day that I announce this claim in such a large gathering, for those who come from God do not fear being blamed or reviled. Now Raja Krishna as revealed to me was so great and perfect a man that his equal is not to be found among the Hindu *Rishis* and *Avatar*. He was an *Avatar* or Prophet of his time and he received the holy spirit from God. He was granted triumph and victory from God and cleansed the *Arya Varta* of sins. He was true Prophet of his time, but many errors were introduced into his teachings afterwards. His heart overflowed with the love of God and he loved virtue and hated evil. Almighty God has promised to raise a spiritual manifestation of him in the last ages, and He has now fulfilled this promise through me. One of my revelations on this point is :
 "O Krishna, destroyer of the wicked, and upholder of the meek, thy praise has been written in the Gita." I love Krishna for I appear as his image. The two attributes of Krishna who is described in this revelation as the destroyer of evil and upholder of the poor and the meek, are exactly the same as those of the Promised Messiah. Thus spiritually Krishna and Promised Messiah are one and the same person, there being no difference except that which exists in the terminology of the two people, the Hindus and the Mahomedans.

As Krishna, I now warn the Aryas of some of their errors. The first of these has already been pointed out. It consists in the belief the matter and soul are self-existent and eternal. This is a serious error, for there is nothing self-existing except the Divine Being Who does not require any one else to sustain Him. But how can things be uncreated which require another power to keep them alive and to support them? If it be supposed to be true that matter and soul are self-existent, then their combination and dissolution can also take place of themselves. In that case the only proof of the existence of God derived from the source of reason, would fall to the ground, for if matter and soul could possibly come into existence by themselves, it is much more easy for reason to assert that their combination and dissolution did not need any assistance..... (Vol. III R. R. 1904)

An Interpretation of the Promised Messiah's descent upon a Minaret.

Minaret is the name given to the pure, hallowed, noble and magnanimous spirit granted by God to the perfect man by reason of which he gets his *light* from heaven—an idea existing in the literal signification of the word. The loftiness of the minaret represents the magnanimity of the soul of the perfect man, its firmness stands for the constancy and determination which he shows at the time of the greatest trials, and its whiteness is a symbol of his guiltlessness which is ultimately established. When the perfect man has passed through all these stages and undergone all these trials, when his magnanimity, constancy, patience and determination shine forth in their glory and his innocence is established with conclusive arguments, then is the time of his advent in glory, and the period of his first advent, which was a time of trials and persecutions, comes to an

end. Then does the holy spirit invested with the glory of God descend upon his person, and the Divine attribute of glory is manifested in him. All this takes place in his second appearance.

The same reality underlies the peculiar manner of the advent of the Promised Messiah. The Muslims hold that he shall descend near a minaret. The descent spoken of in that tradition really stands for his advent in glory which shall be accompanied with a manifestation of the Divine power and attributes. It does not exclude the idea of his previous presence upon earth, but it is necessary that the heaven should hold him so long as the appointed time of God does not arrive. It is also an unchangeable Divine law that spiritual realities are symbolized by physical emblems. The temple at Jerusalem and the Ca'ba at Mecca are illustrations of the same law and represent the manifestations of Divine glory. The same explanation holds good in the case of the tradition which describes the descent of the Promised Messiah upon or about a minaret in a country to the east of Damascus. The word 'east' should be specially noted for Adam also had been put in a garden eastward. The object of the prophecy is in no way interfered with so long as the minaret is built before the glorious advent of the promised one, for it appears from the prophetic utterances that the minaret is to be a sign that shall indicate his advent in full glory. It had been ordained that the Promised Messiah should appear in the world in two characters. At first he shall come as an ordinary person suffering under trials and persecutions of every sort. When the days of suffering are over, then shall be the time of his advent in full glory. It is before that time that the minaret must be completed, for it appears from the traditions that a minaret must stand as a symbol of the reality, and it shall

be a physical picture of the spiritual minaret to which we have before referred. The world shall not recognise him before his glorious advent for he is not of the world. Nor shall the world love him, for he comes from the God whom the world does not love. It is therefore necessary that he should be abused, persecuted and charged with all manner of crime. The Islamic prophecies testify that the Promised Messiah shall not be accepted in the beginning. On the other hand, he shall be subjected to malignant and bitter treatment from the ignorant and to oppression and outrage from the mischief-makers. A man shall do violence to him and think that he has done a deed of virtue, another shall do him injury and regard his deed as most pleasing in the sight of God. Thus shall he suffer and undergo every trial and face every difficulty till the coming of the appointed time of God and the fulfilment of the Divine law of persecution against prophets. Then shall come the time of his glory. Capable hearts shall have their eyes opened and they shall begin to think of him with unprejudiced minds. "Can this be a liar". they shall say, "who cannot be subdued and crushed." What is the reason" they shall reason with themselves "that Divine assistance is without intermission granted to him and never to us." The inspiring angel of God shall then descend upon their hearts and admonish them that every one of the circumstances related in the traditions which had been a hindrance in the way of their acceptance, need not occur to the very letter. It was possible—nay highly probable—that some of those traditions were errors and fabrications, and others were couched in metaphorical language and could not be fulfilled literally. What was the cause of the misfortune of the Jews in rejecting Jesus? Nothing but that they waited till every word of prophecy should have been fulfilled in a literal sense, and exactly according to

their own notions of it. But their expectation was vain and their hope a delusion. With that Divine law before them and with the God of their fathers above their heads, the opponents of God's Messenger should consider lest they were tried by God in the same manner as the rejecters of the prophets before them. In short, such considerations, when duly weighed, shall at least turn their minds to accept the rejected and suffering Messenger of heaven, as was the case with the prophets of by-gone times.
(Vol. I. R. R. 1902).

An Interpretation of the Promised Messiah's descent with two yellow mantles on.

I have been suffering from two diseases for over twenty years, vertigo and diabetes, which disappear temporarily upon prayer. On one occasion I prayed to God that they may disappear permanently, but the answer was that this shall not be. Then I knew that the continuance of these two diseases is in fact a sign of the Promised Messiah, for it is written that he shall descend with two yellow mantles on. The interpretation of this prophecy (for prophecy like vision sometimes requires to be interpreted) is plainly this that he shall be suffering from two diseases, because a yellow mantle in a vision represents a disease as given in all authoritative books of interpretation. (Vol. 11 R. R. 1903).

An Interpretation of the rising of Sun from West.

"What was disclosed to me in a vision is this that the rise of the sun from the West means that the Western countries which have from time immemorial been in the darkness of unbelief and error shall be lightened by the sun of Truth and shall benefit by Islam. I saw myself standing on a minaret in London and elucidating the truth of Islam in a very argumentative

discourse in the English language. After this I caught a large number of birds that were sitting on small trees. They were of white colour and of about the size of a partridge. I inferred from this vision that though I myself would not go to England, yet my writings would be circulated among those people and many upright Englishmen would fall a prey to the charms of Islam." (IZALA-I-AUHAM P. 214, SECOND EDITION (1891.)

THE PROMISED MESSIAH IS A PROPHET OF GOD.

God requires you to believe that there is one God and that Muhammad, may peace and blessings of God be upon him, is His Prophet, and the seal of the Prophets and greatest of all. No prophet shall come after him but only he who is spiritually clothed in his clothing, for the servant and the master, are as one and the branch is not independent of the root. Therefore, he who losing himself in his master, receives the title of Prophet from God, does not break the seal prophecy. It is like one's own image in a looking-glass. Such an image of the Holy Prophet is the Promised Messiah. (Vol. I. R. R. 1902).

The Holy Prophet was the seal of prophets and, therefore, if his successors had been called prophets, the seal of prophethood would have become a moot point. On the other hand, if none of the successors had been called a prophet, the similarity with the Israelite prophets who succeeded Moses could not have been established. It was, therefore, ordained by Divine wisdom the first successors of the Holy Prophet should not be called prophets, so that it may be a sign that the Holy Prophet was the seal of prophets, and that thus the seal of his prophethood should be established. It was also ordained that the last successor of the Holy Prophet, *the Promised Messiah, should be called a Prophet*, so that the resemblance referred to above, might be complete. The prophethood of the Promised Messiah moreover is not Haqqi (of a New Law) and independent prophethood but one acquired through the Holy Prophet. It is on account of his being a perfect manifestation of the Holy Prophet that he has received the title of a Prophet. Thus in

the Barahin-i-Ahmadiyya, Almighty God addressed me saying
 يَا اَحْمَدُ جَعَلْتَنِي رَسُولًا "O Ahmad, thou hast been made an
 Apostle." In these words it is indicated that as being the
 manifestation of the Holy Prophet, I was called Ahmad though
 my name was Ghulam Ahmad, so being Ahmad, I was made a
 Prophet, for Ahmad was a Prophet. (Vol. II R. R. 1903).

"And when Divine revelation becomes frequent and certain in the highest degree and is free from every obscurity and defect and foretells deep secrets of the future in clear language, the stage is then reached which is designated by the title of prophethood, and this is a point on which all the prophets of God agree. It was impossible that a people of whom it had been said that "you are the best of people raised for the good of the world" and who had been taught to pray frequently and untiringly, "O Lord! show us the right path, the path of those upon whom thy blessings have been showered."—It was impossible that not a single person out of this whole favoured nation should have attained to the perfect stage of prophethood, and all should have been deprived of this great blessing. Had it been so, not only would the followers of the Holy Prophet have remained blind and their spiritual advancement been very defective and incomplete, but in that case it would have further to be admitted that the Holy Prophet could not communicate his blessings to his followers and that his sanctifying power was defective. And the prayer which the Muslims are enjoined to repeat several times in each of their five daily prayers, would also be useless in that case. On the other hand, if any follower of the Holy Prophet could have obtained prophethood independently, that is to say, without borrowing from the light of the Holy Prophet, the seal of prophethood in him would have been falsified. To guard against both these evils, Almighty God has

so ordained that the gift of a pure, perfect and holy Divine revelation is granted to such of the followers of the Holy Prophet who attain the highest stage of a complete annihilation in the prophet and the veil which keeps him hidden from strangers is entirely removed. Thus the condition of being a true follower of the Holy Prophet is fulfilled in them in a most perfect sense, for their own personality entirely vanishes away, and the image of the personality of the Holy Prophet appears in the looking-glass of their absorption. On the other hand, they are granted a most perfect gift of Divine revelation like the prophets of God and thus deserve to be called prophets."

"It must however be borne in mind that no prophet who should also be a law-giver can appear after the Holy Prophet, even from among his followers, for this door is completely closed. Nor can there be any book after the Holy Quran which should give new commandments or abrogate any commandment of the Holy Quran or dispense with the necessity of following any of them, for this is the last book and its ordinance must remain in force to the day of judgment."

"Such is the significance of the phrases in which the Holy Prophet described the Promised Messiah, of whom he said that he is اِماماً منكم و نبي الله i. e. "a Prophet of God," and, "your Leader from among yourselves." This means that he is a follower as well as a prophet. A stranger, (i. e., one from among the Israelities) cannot stand in this position. Blessed is he who understands this point, for he will not perish." (Vol. V. R. R 1906.)

Further Extracts from the Writings of the Promised Messiah.

"I am a *Prophet* in accordance with the decrees of Providence: it will be a sin to deny this fact. How can I deny it when God Himself has conferred on me the title of *Prophet*?"

I will cleave to this belief, until I pass away from this world."

"I swear in the name of God, who has my soul in His hand that it is He who has commissioned me and it is He who has conferred on me the appellation of *Prophet*, and it is He who has called me by the name of the Promised Messiah."

"I am the Promised Messiah and am the same whom the greatest of prophets has named نبي الله Prophet of God."

"I am not a Divine Messenger or a Prophet with a new law, a new claim, and a new name. But I am a *Prophet and a Divine Messenger* in the sense of perfect spiritual impersonation. For I am a mirror in which both the nature and the prophetic quality of Mohammad (on whom be peace) have been perfectly represented."

"I was under the impression that far was it from me to stand any comparison with Messiah the son of Mary who was a Prophet and a chosen one of God; and if my superiority over him was visible in certain matters I set it down as a mere partial superiority. But the revelations as subsequently showered on me did not suffer me to keep to the old belief, for, the appellation of *Prophet* was give to me clearly and distinctly:.....I notice further that Jesus son of Mary was the last successor of Moses, may peace of God be on him, and I am the last successor of that Prophet who was the noblest of Divine Messengers. Therefore such was the will of God that my rank be not made lower than his."

"It is an established fact, that in the course of these thirteen hundred years not a single man has been favoured with such a rich plenty of God's inspiration as I have received, and unto none have been unfolded so many secrets of the future as unto me. Of all the saints and holy men in Islam that have gone before me, there is not even one who has received so large

a share of this blessing (*i. e.*, God's revelations.) It is on this ground that I enjoy the distinct privilege of receiving the title of *Prophet*. If other personages do not deserve this title it is for the simple reason that they have failed to fulfil the condition of possessing a large abundance of revelations embracing the secrets of the unseen. That it should have been so was the decree of Providence so that the prophecy of the Holy Prophet of Islam may find its perfect fulfilment. For, if the other holy personages that have preceded me had been privileged to enjoy the same degree of divine commerce and the same clear vision of the unseen, then they also would have been eligible for the title of *Prophet*."

"I do not understand why people get annoyed at my claim to the title of *Prophet*. After it has been established that the coming Messiah will be from the followers of the Sacred Prophet what objection could there be if God chose to confer on him the designation of *Prophet*?"

"There can be no objection to my being called *Rasul* (Divine Messenger) or *Prophet*. Nor does it break the seal of finality. As I have repeatedly pointed out, in accordance with the Quranic words *واخبرينهم لما يلحقوا بهم*, that I am spiritually the same 'seal of Prophets' and God has named me both Mohammad and Ahmad and has specified my own self as the very personality of the Holy Prophet, may peace of God be on him."

"So no defect can be pointed out which can disprove my claim to the office of a *Prophet*."

There was never any *Prophet* in the world whose name has not been given to me. I am Adam ; I am Noah ; I am Abraham ; I am Isaac ; I am Jacob ; I am Ismael ; I am Moses ; I am David ; I am Jesus, son of Mary ; I am Mohammad ;—but spiritually as their *baruz* God has said of me

جری | لله فی حلل | لا ذیبا ، *i. e.*, the Apostle of God in the clothes of all the Prophets. I have consequently inherited the distinctive quality of every Prophet. And it is through me and in me that the traits of every Apostle's character have been made manifest."

The Apostle of God in the clothes of all the Prophets.

"The meaning of this Divine Revelation is this that I have been gifted with a large share of the special characteristics of all the prophets from Adam downwards that have been raised on earth by God, whether Israelite or non-Israelite. There has never been a single prophet from whose special qualities I have not received a portion. Indeed, my nature takes in the colour of special endowments of each and every Divine Messenger. For so has God informed me The revelation points to the fact that present is the time in which we find accumulated both the perfections of the good and the extremities of evil. And were it not for God's grace, the evil-doers of the present day would deserve and suffer the judgments of olden times, or, in other words, all visitations of the past ages would gather their strength in the present times. The ancient tribes were destroyed by various heavenly visitations—some died of plague, some were destroyed by thunder-bolt, some by earthquake, some by deluge, some by storm, some were buried alive, and so on. Men of these times should be in constant dread of like visitations, unless they chose to mend their ways.....The wheel of time is always in motion, and the likes of men, both good and bad, are created again and again in the world. In these days God so willed that the diverse qualities and virtues of all noble, true and holy prophets of God dwell in one individual person. And *I am that*

Person. Similarly, the types of all wicked people are also to be met with in these times in the shape of a Pharaoh, or of the Jews who caused Jesus to die on the cross, or of an Abu Jahl."

FURTHER DIVINE REVELATIONS.

"God is He who has sent His Messenger (*i. e.*, the Promised Messiah) with the guidance and the religion of truth that he may make it victorious over all other religions, and the promise of God was one day to be fulfilled. Verily the promise has come and it pawed and mended the affair."

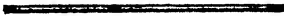
"I will stand by My Apostle."

"We have sent thee as a mercy for the whole world."

"And they say, 'Thou art not a Messenger of God'; say to them 'I have with me the testimony of God; will you believe?'"

"And they take thee as the subject of their railleries, and say in derision, 'Is this he whom God has sent as an Apostle!' This is how they take thee, but the fact is that, We offered truth to them and they hated it and rejected it."

(Vol. II R. R. 1903.)



Fundamental Doctrines of Muslim Faith

(Being the substance of a speech delivered by the
Promised Messiah on the 26th December 1906 at
an Annual Gathering of Sadr
Anjuman-i-Ahmadiyya, Qadian).

Translated from the Badr, Qadian.

The first fundamental principle of the faith of Islam is the recognition of Divine Unity, but it should be borne in mind that a mere belief in the Unity of God is not sufficient. One should never be contented that one is called a Muslim and believes in the formula that "There is no god, but God." Those who have read the Holy Quran know it well that Almighty God is not pleased with lip-profession. It is the heart to which God looks because the heart is the seat of the Almighty. In the Holy Quran Almighty God speaks of the Jews as a favoured people to whom great blessings were granted, but another time came upon them when their beliefs became lip-beliefs only, and the words which they uttered with their mouths had no access to their hearts, because while there was faith on their lips, their hearts, were full of evil ideas, dishonesty and faithlessness. Hence Almighty God sent upon them punishments of various sorts. They had still the Books of the Prophets with them in which they expressed their belief and they believed also in the Prophets, but they found no favour in the sight of God because the words they uttered were upon their lips and their hearts did not realize the meaning of those words. Bear in mind, then, that Almighty God is not pleased with the words of the mouth when the heart is devoid of true purity. Remember this, and let not a mere profession of belief in God deceive you, for the faith that is on the tongue and not in the

heart is an impure and powerless faith. It cannot serve any purpose neither in this life nor in the next. Almighty God is not pleased until He sees that a man has banished from his heart all ideas except the idea of God and turns solely to Him and sets greater value upon his faith than upon the things of this world. You may deceive men by outward deeds of prayers, fasting and almsgiving when your heart is devoid of the true spirit of these virtuous deeds but you cannot deceive God by your dry and spiritless formalities. That you repeat the formula of faith and are known as believers in the Unity of God has no value in the sight of God.

It is the meaning of the formula of faith which you should know and act upon. When a person says لا اله الا الله 'There is no god but God,' he professes with his tongue and believes with his heart that none except God deserves to be worshipped. The word *ilah* translated "god" really means in Arabic "object of love, worship and desire." The formula *la ilaha illallah*, "There is no god but God" which has been taught to the Muslims as a proclamation of the Unity of God is really the essence of the Holy Quran. It means that unless God is made the true object of a man's love, desire and worship, and unless Divine glory and majesty reign supreme in a man's heart so that he is prepared to sacrifice every worldly interest for the sake of God, he cannot attain to the supreme bliss and the eternal happiness known as salvation. There is a tradition of the Holy Prophet according to which "Whoever says that there is no god but God shall enter into paradise." The meaning of these words has been greatly misunderstood. The tradition does not mean as many people think that the utterance of the above-mentioned words with the tongue is sufficient for the attainment of salvation. Almighty God sees the hearts and mere words have no

importance in His sight. The tradition signifies that when a man fully realizes the significance of the words *la ilaha illallah*, and the majesty and glory of God fully enter into his heart, he enters into a paradise. The realization of the significance of these words involves that a man should have no object of love besides of God, nor any object of worship or desire besides Him. True and sincere faith in the Unity of God and acting in practice upon the true significance of the formula of the faith is that stage in the spiritual progress of man upon reaching which a man becomes a saint or the beloved one of God. Be not proud that you do not worship an idol or a human being, for idol worship and human-worship are evils of a gross type and are avoided by every man of common sense. Even the Hindu who has for centuries remained steeped in the grossest idol-worship has now begun to hate it, and the worshippers of Jesus are also beginning to see their errors. But Islam does not stop there, and when it inculcates a belief in the Unity of God, it does not require us simply to avoid idol-worship or human-worship. It requires us to completely forsake all those false idols, which we have made in our hearts. For instance, to follow one's desires or to gratify one's passions or to follow evil courses are really so many idols which men are worshipping. The faith of Islam, "There is no god but God," rejects these idols as well, and considers them great hinderances to the spiritual progress of man. In Islam there is a negation of all gods besides God, whether those gods may be the false idols within a man's heart or actual images made of stone. What is required is that the heart should be buried for the love and reverence of one Being only. Nay, it is easy to forsake the worship of stone idols, but the idols of desires assume various disguises and remain hidden in the deepest depths of the heart. There was a time when idol-worship pre-

dominated every phase of life in India, but many idol-worshippers have now become Muslims and even the Hindus who stick to their old faith are beginning to hate idol-worship. This is because the errors of idol-worship are plain enough. But the other form of idol-worship is a far more dangerous disease. The idols within the heart of a man are not seen by the physical eye, and even philosophic minds are misled by the disguises which they assume. It is through the microscope of Divine grace only that they can be seen. And so long as they occupy the heart, it cannot become the seat of the Almighty. Their harm is the greater on account of their very nature. These idols are the desires and passions for whose gratification a man infringes both Divine and human rights. Some people trust the efficiency of means and resources to such an extent as to exclude all ideas of God. They may profess a belief in God and express hatred for idols, but their means and resources are really their idols. Unless these idols are swept off, true Unity of God can never be established in the heart.

Many people would ask, 'Do we not believe in the Unity of God?' My answer to them is that they do not believe in the Unity of God if their hearts still follow their own desires and rely on their own resources. A belief in the Unity of God is not meaningless thing. It has a wonderful effect upon the human life and this effect can be witnessed clearly in the practical life of the man who with his whole heart and true sincerity believes in the Unity of God. What I say to you is my own experience ; let him who will accept it. It pains me to see even among my followers those who do not accept the Unity of God to which He invites them. A belief in the Unity of God requires us to be most regardful of the rights of His creatures. Therefore the person who violates his brother's right is not a believer

in the Unity of God. So long as jealousy, enmity, hypocrisy, dishonesty, &c., are met with in a man's relations with his fellow-men, his profession of the Unity of God is not sincere and does not proceed from his heart. For, unless a man shows in his practice that he has forsaken all gods and all objects of love, worship and desire, a profession with his lips is an utterly useless thing. A man can never be pure in heart unless he first destroys all the false idols which like rats on earth affect it with a plague. It is in this that the distinctive superiority of Islam, lies, for as regards the mere belief in the Unity of God, there are Unitarians even among the Christians, and the Aryas, the Brahmos and the Jews too profess a belief in the Unity of God.

The Unity of God is the first and the foremost principle of Islam. Having expressed myself briefly on the true nature of this doctrine, I will say a few words about the prayers enjoined by the Muslim law which form the second pillar of the faith of Islam. The importance of the injunction relating to prayers can be understood easily from the frequent repetition of that injunction in the Holy Quran. But the Holy Book at the same time warns the Muslims against a misconception or ignorance of the true nature of prayers, for it says : "Woe is to those who pray but are utterly regardless of the true nature of their prayers." Prayers are a supplication addressed to Almighty God by a man to purify him and to make him attain union with Him, for unless a man is purified by the hand of God, he cannot be pure, and unless Almighty God makes him attain His union by His powerful hand, he cannot find it. Many are the chains and fetters with which a man is bound, and his own exertions, however hard, are not sufficient to liberate him from them. He desires that he may become purified, but his efforts without the helping hand of God are of no avail, and sometimes he does stum-

ble. To purify one from sins is the work of God only and there is no other power on the earth's surface which can bring about that object. Hence Almighty God has enjoined prayers that they may be the means of bringing about a pure transformation and creating holy promptings and pure impulses within a man's heart. Prayers are a humble and earnest supplication to Almighty God that evil desires, evil passions and evil impulses may be suppressed and a pure love and a pure connection with the Divine Being may be generated in their place which should enable a man to walk in obedience to Divine commandments. The word used for prayers in the Muslims Law is *Salat*, and the presence of the idea of burning in the root meaning shows that prayer is not the utterance of certain words with the lips, but that true prayer should be accompanied with a burning of the heart for the attainment of the object prayed for. Very few persons are acquainted with the philosophy of prayer. A kind of death comes over the person who sets himself to pray for the attainment of an object. It is then that prayer is accepted. But very few persons know this. I daily receive letters in which men complain that they prayed for an object, but that their prayer was not accepted. They do not know that the utterance of certain words with the lips is not prayer. It is a necessary condition for the acceptance of prayer that the heart should completely melt before God, and the grace of God should be sought with patience and perseverance. Such prayers are generally accepted. The daily prayers which are enjoined by the Muslim Law afford to a Muslim the best occasion for addressing his supplications to God, but the Muslims are unaware of their blessings. It is due to ignorance that the different sects have invented different forms of devotion for seeking the nearness of God. It is through prayers only that His nearness is attained, and this was

the way which the Holy Prophet followed. It is my personal experience that nothing can make a man attain that nearness of God which can be attained through prayers. All the movements in prayers are expressive of the deepest humbleness before God. First we stand with our hands folded on the breast, as a servant stands respectfully before his lord and master, expressing by this attitude that like a humble servant, we are ready to obey all the Divine commandments. Next we bend low before Him as a servant does before his master and thus express further humbleness while we praise the holiness and greatness of God. The highest degree of humbleness which is expressive of utter human weakness in the majestic Divine presence is shown in the act of prostration. The tongue utters the praises of God and thus while the words express His glory and greatness, the heart shows its sincerity in this praise and glorification of the mighty Lord of earth and heavens by the physical act of prostration. The physical movements of the body in prayers are therefore only practical expressions of the deep humbleness of the heart and both the tongue and the heart, the body as well as the soul, join in singing praises of the glory and greatness of God and expressing by words as well as practice the utter weakness and humility of man.

As there is a deep significance beneath the physical movements of the body in the prayers, so there is a hidden meaning in the five times appointed by the Islamic law for the five daily prayers. They represent the five conditions of man. They are photographs of man's changing conditions. The life of man is subject to five different changes which he undergoes in the time of adversity. These five changes are necessary to human nature. First of all he is informed of the misfortune that is going to befall him, as, for instance, when a warrant is issued

from a court of justice for his arrest. For the first time then his comfort and happiness are suddenly interrupted and a cloud of melancholy is cast over his sunshine of glory. This stage corresponds to the time for the first prayer immediately afternoon. As the sun begins to decline from the zenith after noon, so a man who is at the height of his prosperity and success witnesses the first stage of his declination when he comes to know of an impending misfortune. This stage of the human condition finds its representation in the prayer which is said at the first decline of the sun *i. e.*, the *zuhr* prayer. The sun declines farther to the west and the troubles increase. In illustration already stated, the person upon whom the warrant is executed is brought before the magistrate. Difficulties, then encompass him all around, and the light of comfort is on the verge of extinction. Corresponding to this state of man is the time of the day when the sun has declined far to the west and his light is turned pale so that the eye can rest upon him. The zenith of glory is left far behind and the setting of the sun after a short time is apparent. The latter after-noon prayer, *i. e.*, '*asr*' answers to this spiritual state. A third change then comes over the man. There is no hope left of being delivered from the trouble. To continue the illustration already suggested, evidence being taken against the accused person which shows his guilt, a charge is framed by the magistrate. He is then frightened out of his senses and deems himself already a prisoner. The sun of glory is then set. This state corresponds to the time when the sun actually sets and the light of the day vanishes away. The evening prayer said after sunset represents this condition. The culminating point of adversity is reached when darkness encompasses a man all round, and its force is fully realized. The verdict goes against him and he is sent to gaol.

Then there is before him the darkness of night. Corresponding to this state of physical adversity are the night-prayers which are said when the darkness of night fully sets in. This long interval of darkness is again followed by a light in the East which gives news of the rising sun. The period of imprisonment is over, and the sun of prosperity again begins to shine upon the man. In accordance with this change the next prayer-time is the morning which bring the glad tidings of the new sun.

The third principal injunction of the Muslim law is fasting. There are some men who say that changes must be introduced into these practices. They are spiritually blind and ignorant of the deep wisdom which underlies every injunction given by Almighty God. Fasting is necessary for the perfect purity of the soul. It is presumptuous on the part of those who have never walked in the spiritual paths to suggest reforms in these paths. They are engrossed day and night with their worldly affairs and their whole lives pass in temporal concerns. How absurd on their part to handle matters religious notwithstanding their absolute ignorance about them. The fact is that the suffering of hunger and reducing the quantity of food which one generally takes is an essential step in the spiritual progress of man. It strengthens the visionary power of man. Man does not live by bread alone. And after this life there is another and eternal life to neglect which is to separate oneself entirely from God. The man who fasts should bear in mind that fasting does not mean only abstaining from food for a stated time. Its true significance is that man should abstain from every kind of evil. In fact, food is a thing which Almighty God has not forbidden but He has forbidden evil. If then He requires us to abstain while fasting from that which he has not ordinarily forbidden, how much more necessary it is that we should abstain from that

which He has forbidden. When keeping fast, you should remember God much. The practice of the Holy Prophet shows that the Ramzan is particularly the month of Divine worship. Therefore let your abstinence from food during these days serve as a step for the engrossment of your ideas with the worship of God, so that cutting off all ordinary connections with the physical world, you may enjoy the blessings of the spiritual world. Woe to him who found the physical bread and did not care for the spiritual bread. As the physical bread sustains the physical life in man, so the spiritual bread sustains the spiritual life of man and breaths vital power into the spirit. Seek assistance from God, for by His grace are the doors opened.

The fourth pillar of Islam is *Zakat* or giving of legal alms. The Arabic word signifies purification, and therefore by this injunction also Islam aims at purity. There are many people who give alms and make charitable gifts, but they do not care whether they earn money by fair or foul means. But the institution of *Zakat* in Islam requires only a stated share of that which has been earned fairly and without doing any wrong to others. *Zakat* is the giving in the way of God out of one's fair earnings which are thus purified. What Islam aims at teaching by this institution is that a man should not so love the wealth of this world as to feel it difficult to part with it in the way of God. On one occasion the Holy Quran says : **لِيَتَذَكَّرُوا الْبِرَ حَتَّىٰ تُنْفِقُوا** "By no means can you attain to righteousness until you spend in the way of God out of what you love." The reason for this injunction is that unless a man learns to sacrifice his dearest interests for the sake of God, he cannot be said to have preferred the side of God to this world. When we compare the state of the Muslims of our time with the companions of the

Holy Prophet, a sad contrast is brought to light. There is nothing in the world which is dearer to a man than his own life, but the companions willingly sacrificed their lives for the sake of God. They had also wives and children to look after, but they loved to sacrifice themselves and everything they had in the way of God.

The fifth pillar of the Muslim faith is the pilgrimage to Mecca. The pilgrimage represents the last stage for the spiritual wayfarer. In the highest stage of spiritual advancement the spiritual wayfarer has all his lower connections entirely cut off and he is completely engrossed with Divine love. The true lover finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake, and the circuit round the house of God is an emblem or external manifestation of it. Corresponding to the Divine temple on earth, there is a Divine temple on heaven and a circuit round the temple on earth is useless unless a circuit is made round the heavenly temple also. The pilgrim who makes a circuit round the Ka'ba takes off all his clothes and wears only one garment, but the spiritual pilgrim throws off all his superficial garments and comes into Divine presence with a heart quite naked because it has been freed from every trammel. The pilgrim shows by the external act of making circuit round the Ka'ba that the fire of Divine love has been kindled within his heart, and like the true lover he makes circuits round the house of his beloved one. He shows in fact that he has lost his own will and completely surrender it to that of his beloved Master and that he has sacrificed all his interests for His sake. Such is the true meaning of the Hajj or pilgrimage in the Islamic law, and everybody who undertakes to go on a pilgrimage should bear in mind that unless he realizes the full significance of the pilgrimage and unless

the bodily act of the pilgrimage is accompanied with the spiritual pilgrimage, his performance of the rites of the pilgrimage is only a lifeless ceremony devoid of all meaning. But many people perform the pilgrimage only to be called pilgrims and spend their foully earned wealth for a visit to the holy places Almighty God does not accept their pilgrimage, for they are only crusts without any essence. (Vol. VI R. R. 1907.)

OBJECT OF MUSLIM PRAYERS.

There exists a great misunderstanding with respect to the nature of the prayers enjoined by the Muslim Law. The prayer of a Muslim is a prayer in the truest and highest sense of the term, a devout supplication to Almighty God and reverential expression of the soul's sincerest desires before its Maker. But on account of the great ignorance that prevails among the Muslims, prayers are looked upon as a burdensome duty. Does Almighty God stand in need of imposing tax upon His creatures? Certainly not; for He is above all needs and able to dispense with all creatures. Almighty God has commanded men to pray to Him and utter His praise, not because He stands in need of it, but for their own good, for only thus can they attain the great object for which man has been created. It grieves me to see that men have no love for piety, righteousness and the worship of God. The true devotion of the heart has degenerated into a lifeless ceremonial. The love of God is on the wane and the heavenly enjoyment in His worship is nowhere felt. There is taste and flavour in everything and most of all in prayers and in the worship of the Divine Being. But as the sweetest thing would excite a bitter taste in the mouth of one whose organs of taste are morbid, similarly prayers and worship do not afford any pleasure or enjoyment to those who are spiritually sick. The

object of man's life has been described in the Holy Quran to be the worship of God, and it is impossible that man should have been so created as to feel a pleasure in everything except in that which was the aim of his life. Nay, it is here that he should experience the highest bliss, and if he does not, he should clearly understand that some morbidity affects his spiritual conditions and he ought to seek for the proper remedy.

We see it in our every-day experience that the things that have been created for the benefit of man possess a certain attraction for him. Are not delicious articles of food and drink pleasant to the taste, beautiful objects and sights and charming scenes pleasing to the eye, and sweet sounds and soft and melodious tones pleasing to the ear? What other argument is needed to show that the observance of religious duties must afford pleasure and enjoyment to a man? Again, man and woman were created as helpmates to each other, and the one was consorted with the other not by compulsion but by means of attraction placed in each for the other. The coupling of the man and the woman with the object of procreation has thus been brought about by the pleasure which each finds in the union, and the purpose could hardly have been accomplished without it. The enjoyment which is found in the sexual connection and which is the incentive to men to propagate their kind, has such a powerful attraction that ignorant men have taken it to be the object of the sexual connection and have lost sight of the real object, *viz.*, procreation. The object with which the close connection between man and woman was brought about was no doubt the propagation of their kind, and the enjoyment found in the connection was only a step to the attainment of that object.

The true and eternal union which affords the highest bliss is the union of man with God. It gives a pleasure which is far

above every pleasure of the senses. But the unfortunate man who does not find any pleasure in this union and who regards the worship of God as a tax, has not his spiritual faculties sound and in a regular order, and is like the sick man who finds no pleasant savour in sweet things, or the blind man who finds no charm in beautiful objects or the impotent man who finds no pleasure in the sexual union. But, alas for the spiritual lethargy which so generally prevails. The sick man who finds no enjoyment in his food consults the doctor and incurs every expenditure for the cure of his disease, and the impotent man who is deprived of the pleasure of sexual union is ready sometimes to commit suicide, but the hardened heart which finds no pleasure in the worship of God does nothing to heal itself and to open itself for the Divine blessings. Why does not this great grief gnaw his soul? He is mad after the pleasures of this world but there is no thirst in his soul for eternal bliss, no yearning after heavenly enjoyment. Does he think that temporal pleasures can be restored to him when he has been deprived of them, but that Almighty God has made no provision for spiritual and eternal pleasure? God has certainly made such provision, but for those who seek it and try for it as they try for the remedies of physical diseases.

The Holy Quran has on one occasion compared the faithful to virtuous women and this simile has a deep significance. The close connection which exists between man and woman serves to exemplify the connection between God and His faithful servant. The union of woman with man is blessed and fruitful if it is characterized by love and concord. Discord and disagreement, on the other hand, are not only fatal to the peace of the household, leading to the corruption of both the man and the woman and to diseases which impair the health of the pair per-

manently, but also render the object of the union a certain failure. Any disturbance in the true union is productive of immense harm and mischief. Such is also the case of the spiritual union of man with God. The person who cuts asunder his connection from his Heavenly Master, has his heart cankered and vitiated. His suffering is very great and knows no end. Again, as there is pleasure in the sexual union of man and woman for the production of new life, so there is bliss in the spiritual union of man and God for an immortal life. The bliss that is felt in the spiritual union far transcends all earthly and material enjoyments, and has nothing comparable to it in the pleasures of the senses. If the men of this world who are given to the worldly pleasures taste but once of this heavenly bliss, they would forget all their former pleasures for its sake. But what is to be deplored is the ignorance of most men as regards the source of this heavenly enjoyment. Their genuflections and prostrations are not accompanied with the bowing down of the soul on the Divine threshold and hence their prayers are meaningless movements of the body. They perform their religious exercises with an absent mind, and their prayers have no other significance than sitting and rising alternately. It grieves me still more when I see people resorting to prayers that they may be seen of men and revered and honored among them; and their insincere prayers [make them successful in the attainment of this mean object. Ah, ignorant souls! they never think that if their false prayers can make them honorable in the eyes of men, would not true and sincere prayers make them honorable in the sight of God?

In short, indifference to prayers and rémissness in them are due only to an ignorance of the pleasure and enjoyment with which true and sincere prayers are attended. In large cities and

in villages, in the mad race for wealth and in the heat of business people can hardly find time to bow down in submission before their Master, and those that go through the external acts of devotion have their hearts in their business and not in the prayers which they offer. There is hardly anyone who can bow down his head in true submission and with his whole heart and soul. What is the cause of this spiritual lethargy and indifference to religion? Nothing but that people are unaware of the heavenly enjoyment of prayers and have never tasted of their true bliss. There is a vast majority of people who would hate the call to prayer, because at that time they happen to be engaged in some business of theirs. Such men are to be pitied for their ignorance. They should pray to God with true zeal and sincerity that they may be made to taste of the enjoyment of prayers as they have been granted senses with which they feel the physical pleasures. If they drink of this pure fountain but once, they will not forget its sweetness as long as they live. But as long as they are unaware of its beauties, it is hateful in their eye. To get up early in the morning from a warm bed when sweet slumber is soothing the senses to rest and to wash oneself in the cold season are heavy inconveniences if unattended with any compensatory benefit.

The question then arises, how to obtain this pleasure in prayers without which they are but an inconvenient burden? The drunkard goes on drinking and takes one cup after another until he gets intoxicated. He does not get tired with the first cup and leave drinking because it has not intoxicated him. He sets before himself the one object of getting the pleasure of intoxication and devotes himself wholly to it. The man who has a longing for the divine joy which is to be found in prayers should have his attention and thoughts engrossed with it and all his

faculties applied to its attainment. The desire to get at it should cause an unrest to his soul and inspire it with true zeal and sincerity for its possession. In saying his prayers he should also aim at true holiness which is the necessary consequence of sincere prayers, for the Holy Quran says : **اِنَّ الْاَعْمَالَ يَذْهَبُ السَّيِّئَاتِ** "Verily good deeds, *i.e.* prayers, drive away evils." The deep and Divine delight which prayers afford and the true holiness which they effect, should be the objects which a man should set before himself in saying his prayers, and he should further pray to God that his prayers may be like those of the true and faithful servants of God and be blessed with like blessings."

"Some men think that prayer may be resorted to, but prayer means only worship of God and it is a deed of merit which will be rewarded hereafter. This is a serious error. Every devotion which is devoid of true spirituality and every reward which is vainly looked for at some future moment, is a worthless thing or an idle hope. Sincere worship of God and true reward make their light and blessings felt in this very world. It is the sign of the acceptance of our devotions that when praying to God we witness with our spiritual eye that a paecean light descends from God, nullifying the effect of the poisonous matters in our heart, and falling upon us like a flame of fire burns away the carnal desires and fills the heart with certainty and with a holy feeling of love and joy, and opens the breast for receiving truths and heavenly wisdom. If the mind does not experience these things our worship and devotions are nothing more than lifeless ceremonies. Every prayer, though it be for the removal of our worldly difficulties, casts a benignant influence on our minds. It first strengthens our faith and increases our Divine knowledge, and after granting a security, openness and blissfulness to the mind, it then dispels the gloom of our distresses and banishes

our cares and sorrows in one way or another. The mere utterance of a few words does not, therefore, constitute a prayer. A true prayer is that which has actually a magnetic power, and after which a light descends from heaven which dissipates the clouds of our anxieties, and grants us peace and security of mind. It is true that Divine assistance is vouchsafed to us in one of two ways after a true prayer, viz., either the difficulty which would crush us under its weight altogether removed, or we are granted a supernatural power to bear it and then we find a joy and a bliss in it, and being freed from all uneasiness our breast is opened for its reception. In both cases Divine assistance does certainly come to us after a devout and sincere prayer."

"Moreover, when it is admitted that the happiness, felicities and blessings of the next world, which are expressed in the one word "Salvation," are obtained by means of prayers, the efficacy of prayers is also admitted; for, if our prayer can not help us in getting freed from adversities and in the attainment of our objects in this life, there is no reason why they should effect that purpose in the life to come. If prayer has no efficacy in this world, it is absurd to suppose that it will show its efficacy in the next. On the other hand, if we believe in its efficacy in the next, we cannot but admit its efficacy here, so that its manifestation in this very life may strengthen our faith and hope in the next, and we may pray with greater zeal for the blessings of the next life."

"There should be a transformation in the prayers which you perform daily. I see that the prayers of most men are only meaningless movements of the body. Their prayers are not attended with even the fearfulness and the humbleness of heart which maybe seen in their supplications after the prayers are ended.

It would have been much better if they had urged their entreaties to God while performing their prayers, for in that case they would have found delight and perfect joy in their prayers. I therefore say that, for a time, you should give up the habit of lifting up your hands after your prayers are finished and ask of your Divine Master whatever you have to ask while you are praying, so that you may find bliss in your prayers. You should moreover submit your petitions to God in your own language, for in that case there would be greater fervor and enthusiasm in your supplications. So after you have recited the Holy Quran and the forms of prayer reported from the Holy Prophet, pray to God in your mother-tongue, for your supplications to God are best and most ardently expressed in that language. What is of essential importance for you to ask of God is that you may be delivered from sins and that God may be pleased with you, for with sins the heart is hardened and the sinful man is really an earthworm. Therefore our constant prayer to God who holds all power in His hands, should be that he may release us from sins and show us the path of His pleasure. The true believer lives in this world as if he were a traveller on horseback going in a forest and stopping for a while to take rest under a tree without alighting from the horse, and continuing the journey when relieved a little. But if a traveller were to make a permanent abode in that forest, he must soon be torn by beasts of prey. The true believer does not consider the world to be his home, and for him who does so, God does not care, for He only loves and honors His faithful servants. It is reported from the Holy Prophet that the true believer seeks the nearness of God by **نوافل** by which are meant, deeds beyond what is incumbent or obligatory upon a person. The man of world slackens his pace after doing a little bit of good, but the true believer

is always anxious of adding to what he has done. By the **نوافل** are meant not only supererogatory prayers, but every voluntary addition or accession to obligatory good deeds. There is a desire in the heart of the true believer to do more and more good deeds, and advancing thus in goodness, he comes nearer and nearer to God, while God also comes nearer and nearer to him, until having completely annihilated his own self, he finds himself under the shadow of God and is illuminated by Divine lights. His eye then becomes the eye of God and his ear the ear of God, for he does not go against the will of God in what he does."

"I have often exhorted my followers to establish such a connection, for unless all worldly connections are severed and the heart is dead to the love of the world, the nature of the man must remain devoid of zeal for the love of God. It has been said that the companions of the Holy Prophet used to be so engrossed in their prayers that when they were ended, they could hardly recognise one another. In fact, every true believer should be so engrossed in his prayer. According to the Muslim law when a man meets his companions after separation, he must say **السلام عليكم** "Peace be on you." In this lies the secret of ending prayer with **رحمة الله** "Peace be on you and the mercy of God." When a man stands up for prayers and begins his devotion by saying Allah-o-Akbar (God is great), he stands in the Divine presence and is, as it were, removed into another world being absorbed in the contemplation of Divine Glory and Majesty. When the prayers are ended, he comes back into this world and hence at the end he says **السلام عليكم ورحمة الله** "Peace be on you and the mercy of God." Having met his friends after separation. But if only dull ceremonies are gone through without realizing their deep significance, no good

can result. Ceremonies are shells in which there is no kernel, and if the deep truths that underlie them are not realized, they may turn out to be ways of destruction. It is when such truth is realized that a true love for God is generated in the heart, and the soul flies to God and is completely engrossed in the contemplation of Divine glory. Every particle of the body in that state serves and obeys God. ”

“There is another point worth mentioning. The Holy Prophet had to depart and thus a great exemplar, the most excellent agency that showed the path to God, had to be taken away from the companions. So they were told . قل ان كنتم تحبون الله فا تبعوا . Say if you love God, then walk in my footsteps and God will love you.” Now no one can be the beloved of God except the upright man. To renew and increase the love of the followers for their Holy Master, they were enjoined to invoke Divine blessings on the Holy Prophet, and this was made a part of their prayers so that their love for the upright one should ever be on the increase and thus lead them to uprightness. It is admitted by all Muslims that spiritually the Holy Prophet lives for ever. The *Sufis* say that the names of the Reformers are manifestations of the name of the Holy Prophet in some one or other of its aspects. The excellences of prophethood terminated in the perfect Guide, but their manifestation will always continue to appear in the world through the successors of the Holy Prophet till the day of judgment. I say to you truly that even now Almighty God has raised such a one among you. Aye with His hand He has established a dispensation and sent a Messenger, and he it is who is speaking to you. The Mercy of God has come down upon earth : therefore pray to Him and ask for uprightness, and invoke the blessings of God on the Holy Prophet for this is the only way to uprightness. Remember the beauties and

goodness of the Holy Prophet and pray to God that He may raise his dignity still higher and crown his mission with still greater success. Then will you taste the sweet fruit of the acceptance of prayer, for there are only three ways to it; firstly, that indicated in the verse **قل ان كنتم تحبون الله فايعزنى يحبكم الله** "Say if you love God, then follow me and God will love you"; secondly, that spoken of in the verse **يا ايها الذين آمنوا صلوا عليه وسلموا تسليما** "O ye faithful! pray for peace and the blessings of God on the Holy Prophet;" and thirdly, the grace of God."

"Instances of this abound in all holy books and the miraculous owes its existence to a great extent to the acceptance of prayer. What was it that happened in the sandy deserts of Arabia? The dead were raised to life in thousands, the blind were made to see, the dumb were made to utter words of heavenly wisdom, and the depraved of long generations were clothed in Divine morals. The whole peninsula underwent in a few days a transformation which no eye had seen and no ear heard. Ah! these were the midnight prayers and deep sighs of the perfect one which shows these wonderful works whose execution by a helpless unlearned orphan seemed an impossibility. Pour down Thy favours, blessings and peace upon him, O God, in as great an abundance as was his grief and anxiety for the welfare of Thy people, and cause the lights of Thine mercy to descend upon him to all eternity!"

"It must also be borne in mind that there are four reasons for which Almighty God has rendered prayer obligatory upon the Muslims. Firstly, that by turning to God at all times and in all states, we may acquire firmness in our faith in the Divine unity, for our entreaties to God are equivalent to our confession that He is the sole Giver of all gifts. Secondly, that on the acceptance of our prayer and the attainment of the object prayed

for, our faith in God may be strengthened. Thirdly, that if Divine assistance comes in any other way, our knowledge and wisdom may be increased. Fourthly, that if the acceptance of our prayer is promised to us by means of inspiration or visions and it comes to pass exactly in the same manner, one may advance in Divine knowledge, and attain from knowledge to certainty, from certainty to love and from love to a total freedom from sin, and an entire dis severance of all connections besides our connection with God, and thus obtain the fruit of true salvation. But if our objects are attained independently of prayer and a veil hides the face of God from us, the fulfilment of our desires becomes ultimately a source of grief and anxiety for us, and every success which was deemed at first a pleasure becomes a sorrow. But the sight and knowledge which are granted through prayer and the blessings which are bestowed upon us from the heavenly treasure, never diminish or decline. On the other hand, advancing day by day in Divine love and knowledge, a man will ascend by this holy ladder of prayers to the pinnacles of bliss."

"It is, therefore, necessary for the seeker after truth that he should try to obtain, in right earnest, such true faith. The mere fact that he is a Musalman, and hates *shirk* and says his prayers, is not sufficient to release him from the bondage of sin or make him attain salvation. Only he will find true salvation and supreme delight and perfect bliss after death who has found in this very life the true and living light which turns a man with all his faculties, inclinations and desires, to God, and mortifying all earthly desires works a pure transformation in his soul. And what is this true and living light? It is nothing but a certainty of Divine existence, and a perfect Divine knowledge. It is the heavenly power which with its powerful hand draws a man out of the dangerous and dark pit of slavery to

passion, and seats him in open space where there is light and safety. Before this light is obtained, a man's virtuous deeds are only formalities in obedience to custom, and the slightest trial is apt to stumble him. Without certainty a man's relation with God cannot be clear. But the man to whom certainty is given flows towards God like water, flies to Him faster than the wind, burns like fire every thing foreign to God, and bears every suffering with patience and steadfastness like earth. It is a sweet syrup which, as soon as it is taken, sweetens the whole body. It is a delicious milk which makes a man indifferent to the dainties of the world. But it is found only by means of true and devout prayers in which a man completely annihilates himself. It is obtained no doubt the task and narrow the path! Is there any one who would undertake this task and seek this path?"

(Vol. III R. R. 1904.)

Importance of Friday Prayer.

Of all the religious obligations of a Muslim, the most important is prayer, and of all the prayers, none is so essential to be recited in congregations as the *Juma'* prayer. The *Juma'* is in fact the greatest Muslim festival. The Holy Quran regards it as a holiday. A whole chapter of the holy book entitled the *Juma'* has been devoted to it. In that chapter Almighty God commands the Muslim to quit all their worldly affairs when they are summoned to prayer on Friday, to assemble in mosques and to say the *Juma'* prayers with due observance of all the requirements of the Law. The person who does not act in obedience to these injunctions is regarded by the Holy Quran as guilty of a deadly sin and almost outside the circle of Islam. Far more stress has been laid upon attendance at the *Juma'* Sermon and the *Juma'* prayers than upon the *I'd*. It is on account of this importance of the *Juma'* in the Muslim faith

that Friday has universally been observed as a holiday among the Muslim from the very earliest time that Islam took its rise.

(Vol. I. R. R. 1902).

Who is a true Martyr.

"Bear in mind that a true martyr (*Shaheed*) is not only the man who is killed in religious cause but also the man who in all trials and difficulties remains firm and faithful to God, and who is ready to suffer any hardship in the path of God. *Shaheed* literally means a witness and, therefore, everyone who has such a living and certain faith in the existence of God that he may be said to have witnessed Him and the glorious manifestation of His power is a *Shaheed* or a martyr. He believes in the existence of God and in His mighty power and control over all with such certainty as if he had witnessed them. When the spiritual wayfarer has reached this stage, he finds no difficulty in laying down his life in the path of God: rather he feels supreme pleasure and bliss in it. By laying down life in the path of God it is not meant that a person should seek an occasion to be actually murdered. What is meant is that he should prefer pleasure of God to his own desires and interests, that is to say, whenever his own interests and desires clash with his duty to God, he should willingly forsake the former. Every one should reflect whether it is this life that he loves most or the next; whether if he meets with any difficulty or is subjected to any hardship in the path of God, (*i. e.* for righteousness' sake) he would bear it with heart's joy, and whether if he is required to lay down his life, he is prepared for it. This is a spiritual stage to which it is my object to lead my disciples."

(Vol. IV R. R. 1905.)

Preparation for the next world.

"Immediately after death a man finds himself in the other world. At such time the man who has wasted his whole life in the attainment of worldly desires and has not sought any connection with God, finds death a bitter cup and departs from this world in sorrow and grief. This is the beginning of his tortures because he never made any preparation for the after life. It is, therefore, necessary that a man should not have the love of this world in his heart, because it is the love of this world which precludes all happiness in the next life. And since the time when death will come is not known to any one, a man should, therefore, always be prepared for that hour. This would keep him in close connection with God for he would know that his true happiness lies in the next life. This life is in fact a kind of preparation for the next, and it is here that everything should be done for comfort there. If a man makes no preparation for the next life, the hour of death will find him entirely involved in the cares and anxieties of this world, and hence he will experience the greatest grief and sorrow in bidding farewell to it and will have nothing but pain and torments in the next, because pain and torments are the result of the cares and anxieties of this world. Death always comes suddenly and the man of world thinks that it has come prematurely. This is because he is not prepared for the next life, for if he had made any preparation, he would have been ready to receive it as if it were at the door. Hence all righteous men have taught that a man should always take an account of his own actions, and see whether if death came to him just at that moment, he was prepared for the journey or not." (Vol. IV R. R. 1905.)

**They are not Muslims who refuse to believe
in the Promised Messiah although they
may pray and fast and follow other Islamic
Injunctions.**

"God have mercy on the Muslims that the beliefs of most of them are based upon errors and injustice. They read in the Holy Quran that Jesus is dead, but still they consider him to be alive. They also read that successors to the Holy Prophet must be from among the Muslims, and still believe that the Promised Messiah would be from among the Israelites. In Bukharee and Muslim, the two authentic works on tradition, they find that the Messiah who would appear in the last ages, would be from among themselves, and still want to bring Jesus back to this world. They read in the Holy Quran that Jesus would not come to the world and notwithstanding this believe that Jesus himself would come back. They read further that no mortal can with this body of clay go up to heaven and make there his abode, and still entertain the belief that Jesus with this physical body was taken up into heaven where he has been residing for nineteen hundred years. And holding all these beliefs against the Holy Quran, they still call themselves Muslims!"

"Those who fell into this error before I came, are excusable. To them it is pardoned, for they were not informed of the truth and were not made to understand the true meaning of the Word of God. But such is not your case. To you every thing has been explained and for you light has been thrown on every side of the question. Therefore you cannot bring forward any excuse for sticking to this error."

"Too many are your weaknesses and most of you are strangers to the sweetness of faith. The weakness and errors, the

love of this world and the darkness in which the Muslims are involved naturally call for one who, being inspired from heaven, should rise and take them by the hand. Still I am called a *dajjal*. How deplorable must be the condition of a people to whom at the critical moment in their life a *dajjal* is sent ! How unfortunate the nation which when standing at the brink of destruction, is visited by another destruction from heaven ! They call me accursed and a heretic, but there is nothing new in that. The same epithets were given to Jesus Christ and are still given to him by the Jews. But those who will be punished in hell for their evils, will say *و ما لنا لا نؤى رجلا كنا نعد هم من الاشرار* (ص ٦٩) *i. e.*, "Why see we not the men whom we numbered among the wicked." The world has ever been an enemy to the Messengers of God, for the love of the world and the love of God's righteous prophets cannot go together. Had you too not loved the world, you could have seen me, but now you cannot."

It is but excessive vanity which makes a man think that he does not stand in need of the prophets of God. He deceives himself who says : "Do I not say my prayers ? Do I not keep the fasts ? Do I not recite the formula of faith ?" He is not aware of the true faith and of the transcendent delight which it brings with it. Ponder over the creation of man ; it is God who has created him, but see how He has made one man an instrument in bringing another into existence. As in the physical birth of man, Almighty God, has established the law of a procreator, so a spiritual father is also necessary for the spiritual birth of man. Take care, therefore, that you are not deceived with the mere form and ceremony, the husk of Islam. Read attentively the word of God and think what He requires of you. He desires you to attain to the stage which He has Himself taught you to pray for. Read the *Fatiha* which says :

اهدنا الصراط المستقيم صراط الذين انعمت عليهم "Show us the right path, the path of those upon whom Thou hast bestowed Thy blessings." Here Almighty God enjoins you to pray five times a day that He may grant you the blessings which were granted to the prophets of God. But how can you attain those blessings except through the prophets. Hence it is necessary that to make you attain the stage of certainty and love, the prophets of God should appear from time to time and re-animate the dead faith and make you receive the promised blessings. Will you then oppose God and fight against Him? Will you break His old and established law?"

"Some people think that they do not stand in need of the Promised Messiah, nor is it necessary to believe in him. They argue that admitting that Jesus is dead, still as they are Muslims and pray and fast and follow the Islamic injunctions, they do not need any one else to make them better. But this is a fatal error. In the first place, how can such people call themselves Muslims when they do not obey Almighty God and His Prophet. The command given to them respecting the Promised Messiah was that when he should make his appearance, they should run to him, and that though they should have to walk on ice upon their knees still they should reach him. But how are these orders carried out? By saying, "We do not need the Messiah, nor do we care for him." And those who are not satisfied with indifference, go a step further and hurl at me the most scurrilous abuses. They call me an heresearch and a *dajjal*. Anyone who injures me in any way thinks that he has done a deed of great merit, and the one who calls me a liar believes that he has thereby pleased Almighty God. O ye people! who were commanded to be patient and God-fearing and to walk in probity and righteousness, who taught you to be so

hasty in rejecting a Messenger of God and to take in an evil light of all his doings and words? What sign there is which God has not manifested, and what argument which has not been appealed to, but you rejected every proof, and with boldness treated the commandments of God as naught. To whom should I liken this cunning generation. It is like the crafty man who in open daylight shuts his eyes and says 'where is the sun,' Thou self deceived man, open thine own eyes first and then thou shalt see the sun. It is easy to call a Messenger of God an heretic, but difficult to follow him in the subtle ways of faith, easy to call him a *Dajjal* but hard to enter the strait gate of his teaching. Every one who says that he does not care for the Promised Messiah, does not care for his faith, and sets at naught the true purity of life, real salvation and living faith. If such men could take a just view of things, they would find that without the living and perfect certainty which is granted from heaven through the holy prophets and Messenger of God, their prayers are only lifeless ceremonies and their fasting mere starvation."

(Vol. III R. R. 1904).

A Reply to those who demand Miracles or Worldly Advantages. The Best Criterion to recognise a true Prophet of God.

"Those who impose such conditions remain devoid of true faith. The faith which Almighty God loves best is the faith of Abu Bakr, the faith which seeks no signs. Abu Bakr, did not request the Holy Prophet to work any miracle. It was sufficient for him that Arabia sorely felt the need of a Reformer, and the righteousness and heavenly morals of the Holy Prophet were the greatest of all miracles. No sooner he heard the claim of the Holy Prophet than he believed in its truth. Men of Abu Bakr's type need no signs. Those who say that they will not

believe unless they get such and such a worldly advantage really think that they are laying God under an obligation by believing in Him. Fools that they are they do not know that it is an obligation of God that He shows them the right path by sending His Messenger for their guidance. Almighty God says to the unbelievers in the Holy Quran that earth and heaven are full of signs if they will not but consider, and thus draws their attention to the fact that they badly need a Reformer. The need of a prophet is the great sign of his truth: why should they then seek other signs?

“What every one needs is this that the end of his life in this world should find him truly faithful, and when he departs it should be with true contentment of heart and with perfect peace. If this end were kept in view, such impertinent things would not be talked of. People say such things because in their hearts there is no fear of God, no awe of Divine majesty. If they had known the glory and majesty of God, their hearts would have trembled and they would have been purified of the transgressions, evils and mischiefs in which they are involved. Then they would have come to God with a straight mind and would not have imposed such crooked conditions which are only an evidence of the crookedness of their heart. What would be thought of a patient who told the physician that he would not submit to his treatment unless he promised to pay him (the patient) a sum of money on recovery? Yet this is exactly what the spiritually sick are saying to the Divine Healer. These people do not come to God. Their object is worldly riches. In their hearts there is not the burning zeal and thirst for a union with God and a turning to Him with heart and soul. What a wonder that men should pretend that they are coming to God while the real object hidden deep in their hearts is the attainment of the riches of this world.

"I say to you truly that a holy desire for union with God cannot be combined with an impure desire for gain. You cannot serve both God and this world, therefore serve God alone and let this world be as a servant to you. I do not look upon any one as my follower till he prefers God to all worldly objects. This is a condition whose fulfilment I require of all my disciples, for people who do not raise every step for the sake of God are of no use. And for the fulfilment of this condition it is necessary that the evil desires in a man should all be brought to naught. It is to this state that the Holy Quran refers when it says *واما من خاف مقام ربه ونهى النفس عن الهوى فان الجنة هي المأوى* (lxx x: 40) "But as to him who fears the majesty of his Lord and refrains his soul from evil desires, his abode is paradise" (Vol. IV R. R. 1905.)

The truth is that atheism is gradually and silently taking hold of the minds of men and the fear of God has vanished away. Having eyes men see not, and having ears they hear not, and having hearts they understand not, therefore the signs of God are rejected. A study of the books, I have written, will show that the clearest arguments have been given in support of my claim which have never been refuted, but the hearts are so hardened that no amount of reasoning is sufficient to convince them. (Vol. III R. R. 1894.)

"Almighty God out of His mercy sends His Messengers that they may point out the way to purity and freedom from sin, but pride, which is a most fatal disease, keeps men off from the acceptance of truth. A true believer must have,

therefore, no pride in him, but he must have humility and meekness, for these are the characteristics of the holy prophets of God. Our Holy Prophet possessed them in an eminent degree. One of his servants being asked how the Holy Prophet treated him said that the Prophet served him more than he served the Prophet." (Vol. IV R. R. 1905.)

It can be easily seen that for the acceptance of a Prophet or a Messenger of God who appears as a Reformer, the only thing about which one has to satisfy oneself, is to see that what he teaches is true, and that there is no deceit or falsehood in it. Sound judgment does not stand in need of a miracle for the acceptance of truth. But as it happens that notwithstanding, truth and correctness of a matter, men have sometimes scruples or doubt the motive with which it is presented, or think that the person presenting it may be the dupe of a false belief or may really be a deceiver, or thinking him to be an ordinary man, do not pay attention to his words, or slight him from feelings of dislike or contempt, or even understanding the truth are unable to follow the path pointed out because of their subjection to sensual passions and carnal desires or because of the weakness of the flesh, therefore Divine wisdom has ordained that those who come from Him, and are charged with a special mission for the reformation of the world, should be attended with signs of Divine assistance which are manifested sometimes in the form of God's mercy and sometimes in that of His wrath. It is for this reason that a Prophet is called *اَبَشِير* and *اَبْذِير* i. e., a Giver of the glad tidings of the mercy of God and a Warner from His wrath. The signs of the first kind are meant for the faithful who do not revolt against the commandments of God, nor treat the Messengers of God with contempt or insult. The clear judgment which God has given them, helps them to re-

cognise the true Messenger of God at once. Thus recognising him, they are not deterred from accepting him by vanity or a false position in society. When they see that a Prophet has risen at the proper time after the manner of the by gone Prophets and just in time, that there is a way for his recognition as a true Messenger of God, that he is granted Divine assistance and walks in purity and righteousness, and that judged by the standard of the Divine laws prevailing with respect to prophets his words and deeds are not open to any objection, they have no hesitation or scruples in submitting to him. For such Almighty God manifests the signs of His mercy, and being strengthened in faith by association with a righteous servant of God, and witnessing a holy transformation, they constantly see fresh signs of God. Every new truth revealed by God, every subtle point disclosed, every assistance granted from heaven, and every communication of a future event is for them a sign, and on account of the fineness of their perception, they are able to discover with minuteness, every assistance which is granted by Almighty God to His holy ones and thus see the subtle signs which are hidden from the eyes of the masses. In opposition to these is another class of men who have no share in the signs of mercy displayed by God. These are the opposers of the Prophets of God. The people of Noah and the people of Lot did not benefit by any sign of mercy until they were destroyed by the wrath of God, the one by being drowned in a flood, and the other by a severe shock of earthquake and by the raining down of stones upon them.

I see that the majority of this generation resemble the people of Noah. Long since two signs appeared for me on the heavens in accordance with a prophecy handed down to later generations by the descendants of the Holy Prophet. This

prophecy was to the effect that when the Reformer of the last ages would appear, two signs would be manifested for his sake upon the heavens which have never been manifested as signs before, *viz.*, that the moon would eclipse in the month of *Ramzan* on the first of its eclipse nights, and the sun in the same month on the middle of its eclipse days. The tradition containing this prophecy is accepted by both the *Sunnis* and the *Shiahs*, and it has been written down in books for more than a thousand years. But when it came to fulfilment in my time, no one paid the slightest heed to it. No one accepted me as the rightful claimant upon the manifestation of this grand sign. Nay, it made them more insolent and bolder in hurling abuses at me, and I was called a *Dajjal*, a *Kafir* and a *Kazzab*. The mercy of God manifested a sign, but they did not benefit by it. They did not turn towards me when it was shown and slighted the sign of God as if it were mere trash or treated it indifferently as if it had not been shown. Thus their insolence and their contempt for me continued to increase until the sign of heaven's wrath appeared upon earth. This sign was the plague and it appeared in accordance with the prophecies uttered by the Prophets of God. It has been raging in this country for several years, and all mortal efforts to check its progress have signally failed. The appearance of the plague in the last days is also foretold in the Holy Quran in plain words. Thus it says (ان من قرية الا نحن مهلكوها قبل يوم القيامة) ومعذبوها عذابا شديدا (ان من قرية الا نحن مهلكوها قبل يوم القيامة) ومعذبوها عذابا شديدا (بنى اسرئيل ٥٩)

"Some time before the end, we would utterly destroy some of the villages and visit others with severe punishment (by sending down upon them a severe plague)." (xxii 59.) Similarly on another occasion the Holy Quran says: (واذقوا القوم عذابهم اخر جناهم) (النمل ٨٢) When the

'end shall be near, We will cause a disease germ to come forth to them out of the earth which will wound them, because they would not believe in our signs' (xxvii 82). Both these verses speak of plague, because it is now an established fact, although it was not known at the time of the revelation of the Holy Quran, that the plague is caused by various bacteria. Almighty God, who is the knower of all secrets, knew the origin of the disease and hence described it in these terms, calling it دابة الارض

In short, when this sign of wrath appeared and caused a heavy destruction in the country then some hearts were turned towards me, and about 200,000 people entered into my *Bar'at* in a very short time. And as the plague is growing more virulent, more people are coming to me and accepting the truth of my mission. And as it appears as a sign, I do not think it will disappear until it brings about a transformation in the lives of many people. Thus does this land bear a resemblance to the land of Noah, for no one believed when heaven showed its sign of mercy, but when the sign of Divine wrath was manifested, thousands saw their errors and were led to accept me as the Promised Messiah. The appearance of the plague was also foretold by the former prophets, and the Gospel also tells us that a destructive plague would rage in the time of the Promised Messiah, and also speaks of great wars in the last ages, the fulfilment of both of which signs we are witnessing to-day with our eyes

Repent ye then, O Muslims, for do you not see how the plague is snatching away from you your dearest friends and relatives one by one? Turn to God that He may turn to you, for great is the wrath of heaven and without your true repentance as desired by God it would not be turned away from you. (Vol. III R. R. 1904.)

Prophecies relating to the safety of the Promised Messiah and the Two Martyrdoms.

The following prophecies are contained on pages 510 and 511 of the *Barahin-i-Ahmadiyya* (published in 1880-84): ان لم يعصمك الناس يعصمك الله من عذبه يعصمك الله من عذبه وان لم يعصمك الناس . شاتان نذبحان ونل من عليها فان . ولا تهنوا ولا تحزنوا اليس الله بكاف عبده . ام تعلم ان الله على كل شئ قدير وجئنا بك على هوءاء شهيداً وفى الله اجر كبير عني ربك ويتيم اسمك وعسى ان تكونوا شيناً وهو شر لكم وعسى ان تكرر اشيئاً وهو خير لكم والله يعلم وانتم لا تعلمون The first portion of these revelations may be thus translated :

“Though people will not save thee from being killed, yet God shall certainly save thee from being killed, though people may try to take thy life.” It is indicated here that people would form plots to kill me and make attempts on my life, directly or indirectly by misrepresenting or accusing me before the authorities, but all their efforts will prove fruitless. Now although being killed in the cause of God is martyrdom for all true believers whether prophets or not, yet for greater ends, Almighty God does not allow two classes of prophets to be killed by their enemies, *viz.*, (1) the Prophet who is the Founder of a system, and (2) the Prophet with whom a system is terminated. Moses and our Holy Prophet are examples of the first, and Jesus Christ and the Promised Messiah in Islam examples of the second class. It is for this reason that as in the Holy Quran, Almighty God promised to the Holy Prophet the safety of his life against the plots of his enemies to kill him, in the words *ان الله يعصمك من الناس* *i. e.*, “And God will save thee from the people.” He has also given a similar promise of safety to me in almost indetical words. It can be easily seen that such

Divine protection in the case of the first and the last Prophets of a system is of the greatest importance. If the Founder of a system is killed, the truth of the system is obscured and its foundation demolished with the laying of the first brick. For instance if Moses had been killed on the very day that he went to Pharaoh, or our Holy Prophet had been killed when he was besieged by his enemies with the object of taking away his life, Judaism and Islam would have been nipped in the bud and vanished from the face of the earth to be heard of no more. Divine wisdom, therefore, so ordained it that notwithstanding thousands of powerful enemies, the two prophets were saved at the most critical moments in their lives. Similarly if the last Prophet of a system is cut off in the midst of his work, the truth of the system will be rendered difficult of explanation. It is the will of God that the beginning and the end of a system should be marked with great success and, therefore, the Founder and the last Prophet are both specially protected by Him. Since Jesus was the final Prophet of the Mosaic system, he was according to this Divine law saved from death on the cross, and the same Divine law has again saved me from the plots of my enemies to take away my life. Nay, Almighty God bestowed His grace upon me to a far greater extent than upon Jesus, son of Mary, for his enemies succeeded in fastening him to the cross, but my enemies were hopelessly baffled in their efforts to bring the punishment of death or any other punishment on my head by involving me in a murder case. The first and the last Prophets of a system are its two boundary-walls and their destruction involves the destruction of the whole system.

There are reasons of paramount importance for the protection of the lives of the two classes of Prophets referred to above, and for the destruction of their enemies whoever they may be.

Almighty God sends them to bring about a transformation in the world. Since the world is their enemy, the object with which they are sent could never be fulfilled if Almighty God did not ensure the safety of their lives. In every contest they are made victorious and their enemies are brought low whatever their number and force. The fool says, "I also am virtuous; I also say prayers and keep fasts." The Jewish priests and pharisees thought the same, and some of them even claimed to be the recipients of Divine revelation in opposition to Jesus. But this was not sufficient for their protection or the destruction of Jesus. The true and faithful servants of God have such close connection with Him, and are colored so deeply by His love and sincerity to Him, that Almighty God is always on their side and His wrath is upon those who stand against them and wish to cut them off. It was thus that Balaam was destroyed. He had the vanity to think that Moses was not better than he. But the close connection which Moses had with Almighty God cannot be adequately described in words, and this was what the unfortunate Balaam failed to see. He came in opposition to him and was destroyed, nor did his virtue benefit him in any way. Thus it always happens. The deep and close connection which the beloved of God and His chosen and faithful servants have with Him, is not seen by the blind world. Those who have a formal piety and whose hearts are devoid of the true love of God, stand up against the person who has been chosen and sent by God, but it is really God that they are fighting with. It is impossible that Almighty God should destroy him whom He has sent to bring about a great transformation in the world for sake of a few ignorant men whose piety is imperfect. If the collision of two boats be inevitable, one of which contains a just monarch with his counsellors, while the other has a number of men from the lowest classes of society

it is evident that the latter boat will be drowned to save the former, and the destruction of a few men when such valuable lives are saved will be a matter of rejoicing, not one of regret. Such is the Divine law with respect to those whom God sends as His Representatives upon earth to bring men to the right path. Those who stand against them however virtuous they may regard themselves are brought to naught, because otherwise the object of God in sending His apostles would altogether fail. If He were not to protect them and destroy their enemies, no true worshipper of God would be left upon earth. The world looks at the majority and thinks the greater number to be in the right, but God does not look at numbers and appearances but at hearts. The light of the love of God and of true sincerity and faithfulness to Him which is visible in the elect of God, is such that I would have described it in words if I could. But since the world began, no Prophet of God has been able to describe this secret. The soul of His faithful servants falls down on the Divine threshold with a submissiveness which cannot be expressed in words.

After promising a safety for me Almighty God says in the revelation quoted above: "But two sheep," *i. e.* two of my followers, "will be slaughtered," *i. e.* killed blameless, "and everything that exists upon earth will ultimately pass away." In the sacred books, meek and innocent men are presented by sheep and sometimes by cows. In this prophecy Almighty God has not used the words that two of my followers would be martyrs, but has figuratively expressed the same idea in beautiful language by speaking of the slaughter of two sheep. In the sheep we find two great uses; we get from it milk to drink and flesh to eat. This prophecy relates to the martyrdom of Maulvi Abdul Latif and his disciple Abdul Rahman, and it has been fulfilled

23 years after its publication in the Barahin-i-Ahmadiyya. Maulvi Abdul Latif gave proof of his resemblance with the sheep in its two benefits. In the controversy which took place at Kabul, he gave to his opponents the milk of excellent truths and great varieties, though it was rejected by them. Again with the sacrifice of his life, he gave them his flesh and blood that they might eat the one and drink the other in love for him and thus benefit by the sacrifice which he had offered for them. They knew well that they could not thus lay down their lives for the beliefs which they owed and upon which their forefathers died. They could give no instance of any one from among them having ever shown perseverance and faithfulness. Such a sacrifice was impossible for a man unless filled with certainty he saw the Almighty God who is unseen to the people of this world. Such blood and such flesh as were offered by Maulvi Abdul Latif will ever continue to invite seekers after truth to themselves.

The prophecy relating to these two martyrdoms is followed by words of condolence, for Almighty God knew that their death would be a great shock to this sect. Thus in the revelations that follow the one translated above, Almighty God says: "Be not grieved at this distress and be not sorrowful for what has befallen you (for although you have lost two men yet God is with you, and He will bring to you many troops for two men); for God is sufficient for His servant. Do you not know that God is powerful over everything? And against those who are guilty of this crime, We will produce thee as a witness on the day of judgment, (and We will question them for what sin they kill them.) God shall give thee thy reward, and thy Lord shall be pleased with thee, and shall make thy name, i.e., Ahmad, perfect." This revelation signifies that Ahmad means one who praises God greatly and this description can be true of him only upon whom the

blessings and gifts of God are greatly bestowed. The name Ahmad will therefore, be made perfect when the blessings of God are bestowed in abundance upon the holder of the name. "Do not be grieved at the fate of these two martyrs, for Divine wisdom has ordained it, for there are many things which you desire but their attainment is injurious to you, and there are many things to which you are averse though they are good for you; and God knows what is for your benefit but you know it not."

In these revelations Almighty God gives us to understand that though even a mention of the cruelty with which Maulvi Abdul Latif was killed, is sufficient to make one's hair stand on end and greater injustice than this has hardly been ever done, yet his martyrdom will bring about numerous blessings, and Kabul will see the fruit that it will bear. God remained silent on the murder of Abdul Rahman but He will not be silent now and serious consequence will issue. It is remarkable that when Maulvi Abdul Latif was stoned to death, serious Cholera broke out in Kabul and some of the Amir's high officials and the wife and a son of Nasrulla Khan, who took the foremost part in bringing about the death of Maulvi Abdul Latif, fell victims to the epidemic. But this is not all. The cruelty with which Abdul Latif has been killed, awaits yet a greater punishment. There is no instance in this age of such innocent blood spilt in this cruel manner, and woe to the man who has done it, for he has called destruction upon his head. Bear witness, Land of Afganistan, that on thee the cruelest deed has been done. Thou unfortunate Land, thou art fallen from thy Lord's eyes for the greatest injustice has been done upon thee.

A recent revelation regarding the murder of Maulvi Abdul Latif will be found in the February number of the Review of Religions under the date February 9th when he was here.

It runs thus *قتل خية وزيد هينة* i.e, "Murder in disappointment and his death was awful." Both parts of this revelation are wonderfully true of the murder of Maulvi Abdul Latif, because no one listened to his words and, therefore, he met disappointment, and the people were awed at his death on account of his extraordinary perseverance and of the signs which appeared at his death, one of which was a severe outbreak of cholera"

"It should also be borne in mind that the repeated promises of pardon on renunciation of faith were given to Maulvi Abdul Latif because of his eminent position and of the reverence shown to him in the country on account of his learning and sanctity. Such lenience to an ordinary prisoner is not to be looked for in the stern land of Kabul. It is possible that the Amir himself should have been sorry to sentence to death one who was like a sun in the country, but in religions matters the Amir is no more than a puppet in the hand of the Maulvies. He feared the Maulvies on the one hand, and saw, on the other, that Maulvi Abdul Latif was blameless, and since he had not the courage to oppose the judgment of the *Ulama*, he gave expression to his feelings by repeatedly asking the *Akhunzada* to renounce his faith in the Promised Messiah.

The reasons which weighed most with the present Amir as well as his late father in murdering such members of the Ahmadiyya sect as they could lay their hands on, was the doctrine of the illegality of *Jehad* taught by it. The Amir and his councillors were fully aware that I had written against *Jehad* in my writings and that my views were directly opposed to theirs. The late Amir Abdul Rahman was himself the author of a pamphlet showing the necessity and legality of *Jehad*. Some Punjabis of the *Ahl-i-hadis* sect who visited Kabul and saw the Amir, probably informed him of the con-

tents of my books. On account of this difference, the Amir was already biased against me and my followers. Now Maulvi Abdul 'Latif, while yet in prison, remarked one day that *Jehad* was forbidden, and that the Promised Messiah taught plainly that we should serve and propagate Islam not by means of the sword but by establishing its truth with sound arguments. The presence of the Amir could not deter him from expressing his views, for he was dauntless in the utterance of truth though it cost him his life.

It is stated by some of the disciples of Moulvi Abdul Latif that on his journey home, he very often repeated the mark that the land of Afghanistan stood in need of his blood. I think this remark was true. The circulation in Afghanistan of millions of hand-bills, containing arguments for the truth of my claim, could not have produced the effect which his blood has done. The drops of his blood have been cast in that land like seed which would soon develop into a large tree providing shelter for thousands of birds.

When four months had elapsed, the Amir ordered Maulvi Abdul Latif to be brought in the public court and warned him of the fatal consequences if he did not renounce his faith. But Maulvi Abdul Latif repeated the firm answer that nothing could shake his belief. The torture which the Amir could inflict would end, he said, with his life but he feared Him who could inflict everlasting punishment. He further urged the Amir that as he knew himself to be in the right, he should be given an occasion to hold a debate on the points of difference with the Maulvies, and that he should be punished if he was proved to be in error. To this the Amir consented, and Maulvi Abdul Latif was carried in fetters (Weighing 128 lbs. round his waist, and shackles weighing 16 lbs. on his legs.) to the place

appointed for the debate. On the opposite side were eight Muftis headed by Khan Mulla Khan while a Punjabi Doctor who was an enemy of the Ahmadiyya sect, acted as an arbitrator. Eight men with drawn swords in their hands stood over the head of the prisoner. The debate was carried on in writing and the audience was kept ignorant of the arguments of both sides. It lasted from seven in the morning till about 3 P. M. At the time of the later afternoon prayers, the judgment of heresy was declared against the Maulvi Sahib. He was asked if he believed in the second coming of Jesus, but he firmly denied and stated that the Holy Quran bore testimony that Jesus was dead and that he would not come back. Upon this they abused and cursed the holy man and raised their cries like the chief priests and elders of the Jews before Pilate. He was thereupon sent back to the gaol with all those heavy fetters. The judgment was then sent to the Amir but the papers containing the proceedings of the debate were intentionally detained. Such a secrecy of the proceedings of the controversy is a clear evidence that the Maulvies failed to refute the arguments of Maulvi Abdul Latif, and the consciousness of their failure was the only reason of keeping both the public and the Amir in the dark as to the force of his arguments. Alas for the Amir, that he passed the sentence simply on the judgment of the Maulvies and did not care to see even the proceedings of the debate. It was his duty if he had any fear of the great and just Ruler of the Universe to whom he must return alone and empty-handed, to hold the debate in his presence, for he knew that its consequence would be the death of an innocent man. Moreover, the parties to the debate ought to have been treated with fairness and justice and placed on a platform of equality. Was it consonant with justice to keep Maulvi Abdul Latif in severe and rigorous imprisonment

for such a long time and then at the time of the debate appoint eight men with drawn swords to stand over his head, in order to keep him under awe and in torture and thus indirectly prevent him from adducing arguments as to his truth. Nay, it was the Amir's duty to get the proceedings of the debate printed and circulated among the people to convince the public that the sentence was passed in true justice, and that Maulvi Abdul Latif failed to prove the truth of his belief regarding the Promised Messiah, the prohibition of *Jehad* or the death of Jesus. Ah! an innocent man was butchered like a sheep before the Amir's eyes, and in spite of his truth and affording proof of it, and notwithstanding his firm perseverance which is granted only to the elect, his sacred body was chopped like mince-meat, and his family and children were cast into prison with great torture and disgrace. Is this the punishment for a difference of opinion in religious matters among the Muslims? Is innocent blood thus to be shed? The British Government which is regarded by the Amir and his Maulvies as a *kafir* Government gives protection to hundreds of different sects. If this Government had adopted the cruel course which the Amir has taken, how many Muhammadans would there have been in India to-day? Ah! horrible injustice has been done under heaven in taking the life of an innocent man to whose holiness and piety the whole land of Afghanistan was a witness, and that only for a difference of opinion in certain secondary matters. This Muslim Amir is far worse than that Roman Governor who, when the Jews compelled him to confirm the sentence of death passed on a righteous man, washed his hands saying that he did not see any fault in him. The Amir was bound to question his Maulvies on what grounds the sentence of death was passed, and what the grounds were on which such difference of opinion was to be

considered amounting to heresy, and whether such differences did not exist among the other Muslim sects, and whether they all with the exception of one deserved to be stoned to death?

After the sentence of death was passed, Maulvi Abdul Latif was again called into the presence of the Amir and told that the Maulvies had adjudged him to be a heretic, and that if he did not renounce his belief, he would be put to death. But he was not to be shaken by such threats and he was willing to die. Every new expostulation was rejected by him with greater firmness, until the Amir knew it for certain that nothing could tempt him to give up his faith. He is also related to have said that he would rise again after six days. I think he said so on the basis of some Divine revelation which he might have received at the time, for at that time he had cut off every connection with world, and was in communion with the angels. What he meant to say was this that he would be granted a new life, such as is granted to the transformed and the righteous ones, after six days, and before the Lord's day came, which was the seventh, he would be raised from among the dead. The Holy Quran has also stated that the martyrs are not left among the dead but are raised after their death. Thus it says: **وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ** "And say not of those who are slain in God's path that they are dead ; nay, they are living." It was to this that Maulvi Abdul Latif referred when he spoke of rising after the sixth day. I also saw a vision to the same effect about the same time. I saw that a tall, graceful and green branch of a cypress tree was cut off from my garden and held in a man's hand. Some one said that it should be planted near the plum tree already cut and re-grown in a land adjacent

to my house. After this, I received the following revelation: "He was cut off from Kabul and came directly to us." I thought its interpretation to be this that the blood of the martyr fell like a seed upon the land where it was shed and that growing into a large fruitful tree, it would add large numbers to this sect. Maulvi Abdul Latif has by his death set an example to be followed by the members of this sect and of such an example they stood in great need. There are those among them who, when they have done the slightest service, think they have done a great deed and laid me under an obligation, whereas it is a favour of God to them that He gave them power to do that service. There are others who have not come to me with full strength and full sincerity, and whose feet are not as firmly fixed on perfect faith and true sincerity as they claim. Such men are ready to bid farewell to their faith for the love of the world and fail in every trial. But God is to be thanked that there are also those who have believed with a true heart and come to the Lord's side with true sincerity, and who are ready to suffer everything for the sake of God. But the power of faith which has been displayed by Maulvi Abdul Latif is still latent in them. May God grant the faith and perseverance shown by this martyr to every member of this sect! As long as there are Satanic insinuations in this world's life, it is a great hinderance to a man's perfection. Many will come but very few will set such an example.

Reverting to the story of Maulvi Abdul Latif, when he refused to listen to all expostulations, the Amir drew up the judgment with his own hands and caused it to be hung about his neck. He then ordered his nose to be bored and a cord to be passed through the hole by which he was drawn

to the place of execution. While he was carried in this state of torture, he was mocked, abused and cursed. The Amir with his Muftis and Maulvies watched and enjoyed this painful sight. When he was buried to his waist in earth, the Amir once more approached him and gave him promise of pardon on condition of his renunciation of his faith, but no words could tempt him to such a heinous deed as the renunciation of truth for the sake of a few days' comfort. Upon this there was again a tumult among the barbarous Qazis and Muftis that he was a *Kafir* and should be stoned to death without further delay. The Amir then ordered the Chief Qazi to throw the first stone. The Qazi requested the Amir that as he was the Ruler, he should take the initiative. But the Amir excused himself saying that it was a matter of religion in which supreme authority lay with the Chief Qazi. At last the first stone was thrown by the Qazi which gave Maulvi Abdul Latif a fatal wound. The next stone was thrown by the unfortunate Amir, and after this there was a volley of stones from all sides and within a few minutes the martyr disappeared in the heap of stones. Orders were then given by the Amir for watch to be kept on his dead body because he had said that he would rise after the sixth day. This occurred on the 14th July 1903.

The incidents that have been related above, have been taken from the reports of different men, some of whom are the opponents of this sect and who took part in the stoning, while others are the Martyr's secret disciples. It is probable that the cruelty of the Amir has not been fully represented on account of his fear. Such martyrdom was decreed by heaven for *Shahzada* Maulvi Abdul Latif. God knows what requital is reserved for the tyrant for this cruel deed.

The Holy Quran says : **اِنَّ مِنْ ياتُ رَبَّهُ مُجْرِمًا فَانَ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيْهَا**
رَلا يَحْيٰى "Verily for him who comes to his Lord as a mujrim,
the punishment is hell in which he shall neither live nor
die." The Amir has brought himself under the verdict of the
Holy Quran contained in the verse : **وَمَنْ يَقْتُلْ مُرْمًا مُّتَعَمِّدًا**
اَفْجَزْ اَوْ جَهَنَّمَ هَا خَا لَدِىْ فِيْهَا وَنُصِبَ اِلٰى عَلَيْهِ وَلَعْنَةُ وَاَعْدَ لَهُ عَذَابًا عَظِيْمًا

"Whoever shall kill a believer intentionally, his recompense is hell; for ever shall he abide in it; God shall be wrathful with him and curse him, and get ready for him a great torment." Ah! how great a believer was killed: one whose equal there was none in the whole country of Afghanistan. O Abdul Latif! numerous blessings of God be upon thee for thou has shown thy sincerity in my life. As to those of my followers who will survive me, I do not know what they will do.

(Vol. II R. R. 1903.)



The Will of the Promised Messiah.

All praise is due to God, the Lord of Worlds, and blessings and peace be upon His Messenger, Muhammad, and his offspring and companions all. As Almighty God has informed me in various revelations following one another that time of my death is near, and the revelations in this respect have been so consecutive that they have shaken my very existence from the foundations and made this life quite indifferent to me, I have, therefore, thought it proper that I should write down for my friends and for such other persons as can benefit from my teachings some words of advice. I give first the holy words of the revelation which giving me news of my death beforehand has led me to write these lines. The following are the revelations in the Arabic language: * "The destined time of thy death has drawn nigh, and We shall not leave behind thee any remembrance of thine which should be a source of disgrace to thee. Very little has remained of the time appointed for thee by thy Lord, and We shall not leave behind thee anything which should be a source of disgrace to thee. And We will either let thee see a part of what We threaten them with, or and We will take thee to Ourselves. Thou wilt die in such a state that I will be pleased with thee. Thy time has come and We will keep manifest signs after thee to show thy truth. The time that was promised has drawn nigh, therefore, tell abroad the favours of thy Lord. Verily he who walks in righteousness and is patient, Almighty God does not bring to naught the reward of such doers of good."

It should be remembered that Almighty God says here that He will not leave behind me any mention of my name

*Only the English translations of the revelations are given throughout. (Ed. R. R.)

which should be a source of disgrace to me. It has a double significance. It means in the first place that all such objections shall be refuted and brought to naught as are published by my opponents with the intention of bringing disgrace upon me. It also means that people who do not give up their mischiefs, and do not refrain from speaking evil of me, shall be blotted out of existence, and as they perish, their objections will perish along with them. After this Almighty God thus addressed me in the Urdu language: "Very few days have remained; sorrow will overtake all on that day. Such and such and such things will happen and after that will come the event of thy death. After all occurrences and wonders of nature have been shown, will come the occurrence of your death."

Regarding the occurrences spoken of in the above revelation, I have been informed that death will work havoc on all sides. There will be earthquake so severe that they will present to the eye the scene of the day of judgment, and will, as it were, turn the earth upside down, and the lives of many would be embittered. But on those who repent and eschew evil, God will have mercy. Every Prophet had spoken of this time, and it is necessary that everything should happen according as it was foretold. But those who make their hearts upright and walk in ways which are liked by God shall have no fear, nor grief. Addressing me Almighty God said: "Thou art a Warner from Me. I have sent thee that the righteous may be separated from the wicked." And He said: "A Warner came into the world, but the world did not accept him, but God shall accept him and make clear his truth by mighty attacks. I will shower so many blessings upon thee that kings will seek blessings from thy clothes.' "

* Had the world opened its eyes, it would have seen that I have

As regards the earthquake to come which will be very severe, God informed me and said: "Again came the spring time † and again is the Word of God fulfilled." It is, therefore, necessary that a severe earthquake should yet come, but the righteous are safe from it. *Be righteous then and walk in true piety that you may be saved. Fear God to-day so that you may be safe from the fear of that day. It is necessary that heaven should show some thing and the earth should manifest wonders, but those who fear God will be saved.* The Word of God says that many events will happen and dire calamities will descend upon earth, and some of them will be manifested in my life and others after my death, and He will give this dispensation some success through me and more completely after me.

It is a Divine law, and since man was created Almighty God has always been manifesting this law, that He assists His Prophets and Messengers and gives them triumph. As He says: "God has written, 'I will surely prevail, I and My Apostles'" (lviii : 22). Their triumph means that as they wish that the cause of God should prevail upon earth.

appeared in the beginning of the (Hijira) century, and almost a quarter of the 14th century has passed away. According to prophecies both the sun and the moon eclipsed in the month of Ramzan at the time of claim, and the plague also made its appearance and earthquakes came and more will yet come, but woe to them who loved the world for they did not accept me.

† The original words in the revelation is *bakar*. (Ed. R. R.)

and none should be able to oppose it, so it is brought about and Almighty God makes evident their truth by powerful signs. The righteousness which they wish to spread upon earth is sown like a seed with their hands, but it is not in their life-time that this seed grows into a powerful tree. On the other hand, He sends death to them at such a time that their mission is still in fear of failure, and thus gives an opportunity to their opponents to laugh at them and to scorn and abuse them. After they are thus laughed at, He manifests another hand of His power, and brings means into existence by which that purpose, is completely achieved which had been left incomplete in the first instance. In short two different manifestations of Divine power are witnessed, one at the hands of the Prophet himself, and the other after his death, when difficulties surround the infant dispensation on all sides, and the enemies are in the height of their power and think that the mission of the Prophet will be wrecked and his followers destroyed, when even the followers show anxiety and their hearts fail and many unfortunate men apostatize. It is at such a juncture that Almighty God manifests a second time His mighty power and supports the cause of the tottering mission. He, therefore, who waits patiently to the last moment sees this great miracle. So it happened in the time of Abu Bakr when the death of the Holy Prophet was thought to be premaure and many ignorant dwellers in the desert became renegades and the companions of the Holy Prophet also became like mad men on account of great grief. Then Almighty God made Abu Bakr to stand up, and showed a second time the manifestation of His power. Thus He took Islam by the hand when it was about to fall and fulfilled His promise which He had made in the Holy Quran:

"God promises those of you who believed and do right that He shall give them the succession in earth as He gave the succession to those before them, and He shall establish for them their religion which He has chosen for them, and give them, after their fear, safety in exchange" (xxiv : 55.) Thus it happened in the case of Moses who died in the way before he reached the goal to which he wanted to take the children of Israel, and on account of his untimely death and sudden departure, the Israelities wept for forty days. Similar was the case of Jesus, and even the apostles dispersed at the time of his crucifixion one of them having apostatized.

Bear in mind then, my dear friends, that it being an established Divine law that He shows two manifestations of His power that He may thus bring to naught two false pleasures of the opponents, it is not possible that He should neglect this old law now. Be not, therefore, grieved at what I have said and let not your hearts feel sorry, for it is necessary for you to see a second manifestation of Divine power, and it is better for you for it is perpetual and will not be intercepted to the Day of Judgment. But it cannot come until I go, and when I go, then will Almighty God send it for you and it will remain with you for ever. Thus had Almighty God promised in the Barahin-i-Ahmadiyya and that promise does not concern me, but it concerns you, as He says: "And I will make those who follow thee prevail over those who deny thee to the Day of Judgment." It is necessary, therefore, that you should see the day of my departure, so that after it may come that blessed day whose promise continues for ever. Our God is a true and faithful God and He is true to His promise, and He will make you witness everything that He has promised. Although these are the last days of the world and many are the

tribulations which must come, yet it is necessary that the world should hold all that is in it until all these prophecies are fulfilled. I have appeared as the power of God upon earth and I am an embodiment of Divine power, and after me will come others who will be manifestations of His second power. Wait, therefore, for the manifestation of this second power and pray for it in one body. It is necessary that the righteous in every country should pray together, so that the other power may descend from heaven and show you how powerful is the Lord your God. Look upon your death as at the door, for you do not know when the hour may come.

It is necessary that the righteous from among my followers, whose spirits are free from impurities should take people into discipleship in my name. * Almighty God wills it that all those who inhabit different parts of the earth, the Occidentals and the Orientals, all who possess a good nature, should be drawn to a belief in the Unity of God and thus collected in one faith. This is the object of God for which I have been sent to the world. Follow this object, therefore, but with meekness, high morals and incessant prayers, and until one stands up with the holy spirit from God, work all in agreement after me.

* Such men will be selected by the agreement of the faithful. Any one, therefore, about whom forty faithful men should agree that he is fit to accept *baiat* in my name from other people shall be entitled to do so, and he ought to make himself an example for others. Almighty God has informed me that he would raise for my followers a man from my own offspring whom He would particularly favour with His nearness and revelations, and truth would prosper by him and many people would accept the truth. Wait therefore, for

It is also necessary that you should show true sympathy and purify your souls, and thus get the blessing of the Holy spirit for without the Holy spirit true righteousness can never be attained. After utterly forsaking all passions, walk for the pleasure of God in a path than which no path is narrower. Be not charmed with the enjoyments of this world for they separate you from God, and for the sake of God lead a life which seems hard. Pain in which is the pleasure of God is better than the pleasure which is the cause of the displeasure of God. Defeat in which is the pleasure of God is better than the victory which brings with it the wrath of God. Forsake the things whose love brings you nearer the wrath of God. If you come to Him with a pure heart, He will assist you in every path and your enemy will not be able to do you any harm. You can never attain the pleasure of God until you forsake your own pleasures, your enjoyments, your position, your property and your life, and in His path meet every difficulty which brings before your eyes the scene of death. But if you meet all difficulties, you will be taken into the bosom of God like a dear child, and made heirs to the righteous who have gone before you and the doors of every blessing will be opened to you. But there are very few who can do it. Addressing me Almighty God said that righteousness is a tree which should be planted in the heart, and the water which gives nourishment to the tree of righteousness, waters the

those days, and remember, that every one is recognised in his own time, for before that time he may look like an ordinary man, or appear objectionable on account of some false impressions, as every one who afterwards becomes a grown up and perfect man is at one time only semen or a portion of clotted blood in the womb.

whole garden. Righteousness is a root whose death brings death upon all and whose life gives life to all. What does it benefit man that he should assert with the mouth that he seeks God, but should not take a step in sincerity. Remember, I say to you truly, that the man will perish who has a leaven of worldliness in his faith, and hell is very near the soul whose intentions are not all for God, but some are for God and some for this world. If there is an atom's weight of worldliness in your object, all your worship is in vain. It is Satan you follow in that case and not God. Never expect that God will assist you in this condition, for you are worm of the earth in this case and you will perish like a worm in a few days, and God will not be in you but will be pleased to destroy you. But if you really submit yourselves to death, then you will appear in God. and God will be pleased with you and the house will be blessed in which you live, and the blessings of God will descend upon the walls of that house, and the city will be blessed in which such a man lives. If your life and your death and all your movements and your mildness and severity are all for the sake of God, and you do not try your God in every difficulty and distress, but make an advancement in every step, then truly you will be a favourite people of God. You are also men as I am a man, and the same God who is my God is also your God. Neglect not, therefore, your powers of purity. If you incline wholly to God, then bear in mind, and I say it to you as God has directed me to say, that you will be a chosen people of God. Make your hearts the seat of the majesty of God, and express His unity not only with your tongue, but also in your actions, so that God also may send down His grace and favours upon you. Shun vengeance and show sympathy to all your fellow-beings. Walk in every

path of virtue, for you do not know by walking in which you will find acceptance in the sight of God.

I bear to you these glad tidings that there is no one in the field to contest with you the nearness of God. Every nation is loving the world, and the world cares nothing for things which can make a man attain the pleasure of God. There is a unique opportunity, for those who with their whole heart and soul will enter this gate, to show their merits and find favour in the sight of God. Do not think that God will destroy you, for you are a seed of God's hand which is sown in the earth. Almighty God says that this seed will grow and bear flowers and fruit and its branches will extend on all sides and it will become a powerful tree. Blessed is he who believes in the Word of God, and does not fear the intermediate trials, for trials must come that God may try you and see who is true in his promise of *bai'at* and who is false. He who stumbles at a trial cannot make the cause of God suffer any loss, and his evil fortune would take him to hell. Better it would have been for him if he had not been born. But all those will be victorious and the doors of Divine blessings will be opened on them who wait patiently till the end, though they are shaken with the earthquakes of calamities and the storms of difficulties, and laughed at by the nations of the earth and hated and abhorred by the world. Addressing me Almighty God said that I should inform my followers that those who believe, and whose faith is not leavened with worldliness, nor tainted with hypocrisy or weakness of heart, and whose faith does not fall short of any degree of obedience and submission—these are they who are the chosen people of God, and these are they whose step is a step of sincerity.

Listen, all ye that will listen! What is that God desires of you. Only this that you should be entirely His, and

not set up with Him any other God, neither in heaven nor in earth. Our God is the God who is living now as He was living before, Who speaks now as He spoke before, and Who hears now as He heard before. It is an unfounded idea that He hears now, but He does not speak. He speaks as He hears; all His attributes are eternal, and none of them lies or will ever lie idle. He is the one, without any partner, Who has neither son nor wife. He has no like or equal, and as He is distinguished by attributes which no one else possesses, so there is none other who should be unique in any respect like Him. There is none of equal rank with Him and none who has the same attributes, and He holds all power in His hands. Being very far He is still very near, and being near, He is still far. He shows Himself by way of similitude to the seers, but he has neither body nor form. He is above all, but we cannot say that below Him there is anything else; He is on the *arsh* but we cannot say He is not on earth. He is the Master of all the perfect attributes, the manifestation of all the praises, the source of all beauties, the possessor of all power, the origin of all grace, the returning place of all things, the King of all regions, the Lord of all, Who has every perfection and is free from every fault or weakness, and to Him is due worship from all those who are in heaven or in earth. There is nothing impossible with Him, and all the souls and their faculties and all the particles of matter and their powers are His creation, and without Him nothing can come into existence. He manifests Himself by His own power and might and signs, and Him we can find only through Him. He ever manifests Himself to the righteous and shows them the wonders of His power. It is thus that He is recognised and it is thus that His will is known. He sees without

physical eyes, and hears without physical ears, and speaks without a physical tongue. Thus does He create out of nothing. As you see that in a vision He creates a world without any matter and shows non-existent things to be existent, such are all the wonders of His power. He is a fool who denies His power and He is blind who is ignorant of His deep power. He does, and can do, everything except that which is opposed to His greatness or is against His promise. He is alone in His person and attributes and works and powers. To attain to Him all doors are closed except the door which the Holy Quran has opened. The Prophets and the scriptures that went before it need not now be followed individually, for the prophethood of Muhammad encompasses all prophethoods and besides it all paths are now closed. All truths which can lead a man to God are contained in it. Neither will any new truth come after it, nor was there any truth before it which is not present here. Therefore all prophethoods end with prophethood of Holy Prophet, and so it ought to have been, for that which has a beginning has also an end. But the prophethood of Muhammad does not fall short of any blessing at any time and has greater blessings than all other prophethoods. To follow it is to take the easiest way to reach God, and the blessing of Divine love and the favour of His revelation are granted in greater abundance to its follower than were ever granted to the follower of earlier prophets. But its perfect follower cannot be called an independent prophet, for this is a disrespect towards the prophethood of Muhammad; he can, however, be called a prophet and a follower simultaneously, for such designation does not involve any disrespect towards the perfect prophethood of Muhammad, but is indicative of the lustre of its blessings. *

* It must however be borne in mind that no prophet who

And when Divine revelation becomes frequent and certain in the highest degree and is free from every obscurity and defect and foretells deep secrets of the future in clear language, the stage is then reached which is designated by the title of prophethood, and this is a point on which all the prophets of God agree. It was impossible that a people of whom it had been said that "You are the best of people raised for the good of the world" and who had been taught to pray frequently and untiringly: "O Lord show us the right path, the path of those upon whom Thy blessings have been showered."—It was impossible that not a single person out of this whole favored nation should have attained to the perfect stage of prophethood, and all should have been deprived of this great blessing. Had it been so, not only would the followers of the Holy Prophet have remained blind and their spiritual advancement been very defective and incomplete, but in that case it would have further to be admitted that the Holy Prophet could not communicate his blessings to his followers and that his sanctifying power was defective. And the prayer which the Muslims are enjoined to repeat several times in each of their five daily prayers, would also be useless in that case. On the other hand, if any follower of the Holy Prophet could have obtained prophethood independently, that

should also be a law-giver can appear after the Holy Prophet, even from among his followers, for this door is completely closed. Nor can there be any book after the Holy Quran which should give new commandments or abrogate any commandment of the Holy Quran or dispense with the necessity of following any of them, for this is the last book and its ordinances must remain in force to the Day of Judgment."

is to say, without borrowing from the light of the Holy Prophet, the seal of prophethood in him would have been falsified. To guard against both these evils, Almighty God has so ordained that the gift of a pure, perfect and Holy Divine revelation is granted to such of the followers of the Holy Prophet who attain the highest stage of a complete annihilation in the prophet and the veil which keeps him hidden from strangers is entirely removed. Thus the condition of being a true follower of the Holy Prophet is fulfilled in them in a most perfect sense, for their own personality entirely vanishes away, and the image of the personality of the Holy Prophet appears in the looking-glass of their absorption. On the other hand, they are granted a most perfect gift of Divine revelation like the prophets of God and thus deserve to be called prophets.

It was in the manner pointed out here that some individuals from among the followers of the Holy Prophet gained the title of a prophet along with that of a follower, for a prophethood in their case is not independent of the prophethood of Muhammad. A deep reflection at once reveals the fact that their prophethood is really the prophethood of Muhammad which appears in a new garb. Such is the significance of the phrases in which the Holy Prophet described the Promised Messiah, of whom he said that he is *نبي الله* and *اما-كم منكم* *i. e.*, "Prophet of God." and, "your leader from among yourselves." This means that he is a follower as well as a Prophet. A stranger (*i. e.* one from among the Israelities) cannot stand in this position. Blessed is he who understands this point for he will not perish. Almighty God brought death upon Jesus as He plainly says in the Holy Quran (v : 117). This verse read with the preceeding and subsequent verses indicates that God will ask Jesus on the day of judgment if he had told

his people to take him and his mother for two Gods, in reply to which Jesus would say that so long as he lived in them, he witnessed and watched what they did, but when God caused him to die, he did not know into what errors they fell. Now the words *فَلَمَّا تَوَفَّيْتِي* may either be interpreted rightly "when Thou causedst me to die," according to the unanimous testimony of all Arabic lexicons, or anyone who likes to persist in error may construe these words as meaning "when Thou tookst me up with my physical body to heaven," one conclusion is evident, *viz.*, that according to the plain interpretation of this verse, Jesus would not come back into this world, for if he came a second time before the day of judgment and broke the cross, he could not remain ignorant of the errors that the Christians introduced after him into his religion, and it is impossible that Jesus, a prophet of God, should speak such a plain lie in Divine presence on the day of judgment that he was not aware that the Christians had taken him and his mother for Gods. Could a man who came back into the world and lived for forty years and fought with the Christians say that he was not aware what belief the Christians held? This verse strongly opposes the coming back of Jesus, and, therefore, if he was taken up alive into heaven, he must also die there, and in that case his tomb will also be there. But this is opposed to the plain text of the Holy Quran which says that "therein (*i. e.*, in earth) shall ye live and therein shall ye die and from it shall ye be brought forth" (vii : 24). All these considerations show clearly that Jesus was not taken up alive into heaven, but that his spirit went to heaven after his death. Any belief held in opposition to this is falsified by the Holy Quran, to go against which is a transgression.

Had I not come, a mere error in interpretation would have

been excusable, but when I have made my appearance and the plain significance of the words of the Holy Quran has been clearly pointed out, it does not behove a true Muslim to insist on the error. For me have appeared signs of God on heaven as well as on earth and quarter of the century of Hejira has already elapsed and thousands of heavenly signs have been manifested, and the seventh thousand from Adam has also set in. What hard-heartedness is it then to reject me still. Listen, I say with a loud voice, that the signs of God have not yet come to an end. After that first earthquake 4th April 1905, which had been foretold long before, Almighty God has again informed me that in another season of spring another severe earthquake would be witnessed. I cannot say whether it would be the beginning of spring or its middle or end, for the Divine revelation only says : "Again came the spring time and again is the word of God fulfilled."* As the first earthquake was also felt in spring time, therefore Almighty God has informed me that the earthquake to come will also be in spring time which may extend from the end of January to the end of May.

Almighty God also calls the earthquake to come "the earthquake of the day of judgment." meaning that it would be so severe that it would bring the same scene of the day of judgment before one's eyes. And again He said : "For thee We will show signs, and the building which they raise We shall cause to fall."

*I do not know whether by spring is meant the spring which would follow this winter or any other time. It, however, appears from the Word of God that the thing will come to pass at a time which may be designated spring time, but God will come secretly like one who comes in the darkness of night,

In one revelation Almighty God says : "Thy name shone for My sake."

And again He said : "The earthquake came and it came with severity, I turned the earth upside down," which means that a sever earthquake will be felt which will devastate certain parts of the earth as it was in the time of Lot. And again He said : "Verily I will come with My hosts all of a sudden," *i. e.*, no one would know of that time beforehand, as it was in time of Lot when people did not know anything, and they ate and drank and were merry until they were overtaken by a terrible earthquake. Thus Almighty God says, will it happen in this case, for the transgression of men have exceeded all bounds and they love the world with an excessive love and the way of God is looked upon with contempt. In another revelation Almighty God said to me : "The end of lives," and again "Thy Lord said that He would send down from heaven that which would please thee. It is a mercy from us, and it will decidedly come to pass, for it is a matter which had been ordained from the beginning." But it is necessary that heavens should hold all things until this prophecy is published among the nations.

It should be borne in mind that this publication of the prophecy is not meant to cause apprehension to the public, but it aims at withholding future apprehension, so that no one should perish in ignorance. Everything depends on intention, and our intention is not to cause trouble to any body, but to warn men against a trouble. Those who repent are protected when the punishment of God comes down. But the unfortunate man who dose not forsake the company of scoffers and the abusers and does not shun evil and tansgression,—the days of his destruction are near, for his wantonness draws the wrath of God.

There is another point which I must state here. As I have alresdy said, Almighty God has informed me of my death,

and addressing me thus spoke of my life: "Very few days are left;" and also He said: "After all occurrences and wonders of nature have been shown, will come the occurrence of your death." In this, there is an allusion that it is necessary that it is before my death some occurrences should take place and some wonders of nature should appear, so that the world might be prepared for a mighty revolution, and after that revolution would come my death. And a place was shown to me and it was said that would be the place of my sepulchre. I saw an angel measuring the earth, and coming to one place he told me that there was to be my tomb. A tomb was then shown to me which shone more brightly than silver, and the dust of it was all silver, and I was told that it was my tomb. And a place was shown to me which was called "*the Bahishti Maqbara*," and it was revealed to me that in it would be the tombs of such of the righteous from among my followers whose place is heaven. Since then I have always been anxious that some land should be bought for the object of the making it a graveyard, but as land in the particular site intended for this object was priced very high, the proposal remained in pendency for a long time. now after the death of our friend Maulvi Abdul Karim, may God have mercy on him when repeated revelations came also concerning my own death, I thought it advisable to arrange for the graveyard as soon as possible. For this purpose, I have given away a piece of land belonging to myself priced at nearly a thousand-rupees, and I pray that God may bless it and make it *Bahishti Maqbara*, I also pray that this graveyard may be the final resting-place of those of my followers who are pure in heart, who have in reality preferred their faith to this world, who have forsaken the world, devoted their lives to the cause of God and brought about a pure transformation within themselves, and who

have shown sincerity and faithfulness like the companions of the Holy Prophet, Amen, O Lord of the world !

Again I pray : "Almighty God ! make here the tombs of such of my pure-hearted followers as have really become Thine, and in whose objects there is no adulteration of any worldly object ! Amen, O Lord of the world !"

Again I pray a third time : "O my Gracious and Powerful Lord ! O Merciful and Indulgent God ! Let only such have their tombs here as have true faith in Thy Messenger and have no hypocrisy, personal object or suspicion in them, as do sincerely all that faith and obedience require and have in their hearts sacrificed their lives for Thy sake and in Thy path, as Thou art pleased with, and whom Thou knowest that they are completely lost in Thy love and have with Thy Messenger a connection of true faithfulness, devoted love, open-heartendness, and respect. Amen, O Lord of the worlds!"

As for this graveyard, many glad tidings have been received by me, and not only has Almighty God called it *Bahishti Maqbara* but He has also said of it that "In it has been sent down every blessing." Therefore, Almighty God has led me by a kind of secret revelation to impose certain conditions concerning this graveyard, so that only those may enter into it who with their sincerity and perfect righteousness fulfil these condition. They are three in number and must be fulfilled by all.

(1). The tract of land which has now been set apart for the graveyard has been given by me as my subscription towards this fund, but to complete the yard more land is required, which shall have to be bought, and the price of which is estimated at Rs. 1,000. Trees shall also have to be planted in it to make it look beautiful and a well also shall have to be sunk. To the north of this graveyard and in the way to it is a pond where a large

quantity of water gathers in rainy season and renders passage difficult during the greater part of the year, and a bridge shall have to be constructed there. These expenses are estimated at Rs. 2,000. Thus a sum of Rs. 3,000 in all will be required for the defrayal of expenses in connection with the completion of the grave-yard. The first condition is, therefore, that every person who desires to be buried in this grave-yard, should subscribe towards this fund so far as his means allow. This subscription shall be accepted from such persons only and from none others. At present this subscription should be remitted to Maulvi Noor-ud-Din, but if Almighty God will it, this system shall have to be continued after the death of us all. In this case, there should be an Anjuman which should be entrusted with the expenditure of the money, thus collected from time to time, in the spread of unity and in making the religion of Islam prevail in the world.

(2) The second condition is that only those of my followers shall be buried in this graveyard who leave by their will a tenth of their property to be spent in the spread of Islam and carrying the commandments of the Holy Quran to other people in accordance with the directions of this propaganda. Every righteous man may, if he likes, leave more than a tenth part of his property by his will for this purpose, but not less than this. All income from this source shall be in the charge of an Anjuman composed of honest and learned members which will spend it in the advancement of Islam, the publication of the Quranic lore and theological books and the appointment of preachers for this propaganda. It is the promise of God that He shall make this dispensation prosper, therefore it is hoped that much wealth would be gathered for the propagation of Islam. Every expenditure that is included in the propagation of Islam, any details of which are at present before the time, shall be

met with from this source. When one party which has the charge of these affairs shall die, their successor shall also have the same responsibilities and they shall fulfil their obligations in accordance with the directions of the Ahmadiyya Mission. The orphans and the poor and the new converts who have no means of livelihood and are members of this propaganda shall also be supported out of this income, and it will be lawful to invest the property thus collected in some commercial enterprise. Do not think that this is improbable, for it is the will of the Almighty who is the Ruler of heaven and earth. I am not anxious as to how so much property would be available and where from shall men come who will show this courage by the zeal of faith but I fear that after our time there may be those who having charge of these incomes may stumble on account of the abundance of wealth and love of this world. Therefore I pray that this propaganda may always have such trustees in it who should work only for the sake of God. But it would be lawful that those who have no means of subsistence should be paid out of these funds by way of assistance.

3 The third condition is that the person who is buried in this graveyard should be a pious man, shunning all that is prohibited, not resorting to *shirk* or innovation; in short, he should be a true and sincere Muslim.

4. Every righteous man who has no property and who cannot pay any subscription shall be entitled to be buried in this graveyard if it is proved that he devoted his life to his religion and was a pious man

DIRECTIONS.

1. Everyone who in accordance with the conditions above stated desires to make a will should, after it is executed prayerly, make it over to the person who is in charge of such wills

and should also publish it, though it shall take effect only after his death. This is necessary because at the time of death it becomes very difficult to execute a will. And as the days of visitations and heavenly signs are near at hand, the person who makes a will in time of safety is entitled to greater merit. Property which is a permanent source of income will entitle its giver to incessant merits.

2. Every one who lives in a place other than Qadian is entitled to burial in this graveyard if he fulfils the above conditions. In such a case his heirs should bring the body Qadian. Any one who dies before the completion of the graveyard and its requirements should be buried, at the place where he dies, in a coffin which should then be brought to Qadian after every thing is complete. But it is not proper to bring a body which has been buried in a shroud not in a coffin.*

It should be borne in mind that it is the will of God that all those who have a perfect faith should be buried in one place, so that by seeing their graves future generations may strengthen their faiths, and so that the important services they did for the sake of God in the cause of religion should be made manifest to all. In conclusion, we pray that Almighty God may assist every sincere believer, and generate in all a zeal for faith and make their end a virtuous one. Amen!

*It would be folly to consider this graveyard and this arrangement as an innovation for it is according to Divine revelation and is not any man's proposal. Nor should any one think that any person by merely being buried in this graveyard will go to paradise for it is not meant that this place will entitle any one to paradise, but that only those who are entitled to paradise will be buried here.

It is necessary that every one from among our followers into whose hands this publication falls should circulate it among his friends and give it a publicity so far as possible and keep it safe for his children. The opponents should also be informed of it with politeness. Patience should be shown at the abuse of abusers and all should be earnestly and incessantly praying and our cry in the end is that all praise is due to God, the Lord of worlds.

20th December, 1905.

MIRZA GHULAM AHMAD.

(Vol. V. R. 1906.)

A few Words of advice and a Grand Prophecy that the World Should bear witness in every age.

My followers, may the Almighty God be with you. May He prepare you for your pilgrimage to the next world as He prepared the companions of the Holy Prophet. The desires of this world are all vain. Cursed is the man whose life is given up solely to the world and woe to him who is all in all taken up with its anxieties. Such a one in vain calls himself my follower; he is like the dry branch that will bear no fruit and will, therefore, be cut off. But be ye of those who are blessed because they enter with all their heart into the spirit of my teaching and are saved. Look upon your God as One, and do not ascribe to Him any partner, either in heaven or in earth. You are not forbidden to make use of means, but he who forsakes God and trusts to his means solely, sets up others with Him in whom should be all your trust. Almighty God has been saying of old by the mouth of His prophets that none will be saved except the pure in heart. Purify yourselves therefore, and purge your hearts of spite and hatred which is not for God. The disobedient spirit is full of impurities but the worst of all is vanity, for it is the root from which infidelity springs. Sympathise with your fellow-beings

whom you invite to a heavenly life, for how can your invitation be true if you do them evil in this transitory life. Obey all orders of your God with fear of heart, for you will be questioned as to them. Let your prayers be full of humble supplications to God that He may draw you to Himself and purify your hearts. Man is a weak creature and he cannot get rid of evil except with Divine help. He has not the power to free himself from the bondage of sin except power be granted to him from heaven. The utterance of a few words or a formal subscription to the faith, does not make you a true Muslim. Islam requires you to bow down in complete submission to the Divine threshold, so as to give a preference to God and His commandments over everything else.

My dear friends ! know it for certain that time has reached its end and a great change has taken place in the world. Do not deceive yourselves with forms and appearances, but be perfect in the righteousness of your hearts. Make the Quran your guide and obtain light from it in every religious matter. But at the same time do not discard the traditions of the Holy Prophet as waste, for they are of great importance and much labour has been spent in their collection. But if a tradition contradicts the Quran it does not proceed from a pure source and must be thrown away. The Quran has been handed down to you with special Divine protection, therefore value the pure Word of God and give it precedence over everything else, for in this lies righteousness and uprightness of heart.

It should be borne in mind that the efficacy of a preacher's words depends upon the sanctity and Divine knowledge which he is known to possess. Now Almighty God has furnished thousands of arguments for the truth of my claim so that all men may know that the person who invites them to the path of righteousness, possesses the highest Divine knowledge.

As to my righteousness there is none who can lay any blame to my charge or accuse me of fabrication, lying or cheating during my former life. Had my conduct been impeachable in the past, there would have been some ground to assert that I was an impostor in my present claim. But there is none who can assert that my former life was in any way blamable. It is the grace of God that He gave me the power to walk in righteousness from my early days and for him who thinks there is a shining argument in this. As to my claim, full light has been thrown on every side of it. All sorts of arguments necessary for establishing the truth of my claim have been manifested by God. Signs have appeared for me upon heaven as well as on earth. All the prophets from the beginning gave the glad tidings of my advent and all those prophecies have been fulfilled in my person. It is impossible that these manifold arguments should have been manifested for an impostor. Nay, the scriptures bear a clear testimony that the impostor is soon cut off and disgrace is brought upon his head and he is destroyed from the face of the earth. But my claim of having been sent by God has been published for more than twenty-three years as is clear from the first part of the Barahine-Ahmadiyya. Are these the ways of God, or has it ever occurred, that He should not bring down His wrath upon the imprudent and wicked impostor who appears with a new revelation every morning which he calls the Word of God whereas it is all his own fabrication, and continues these arrogant assertions for the long period of 23 years? Nay, is it possible that instead of destroying such an arrogant blasphemer, God should bestow on him His assistance which He gives to the righteous and show signs and fulfil prophecies for him. Can any one point out any false claimant to Messiahship before me for whom any such wonderful prophecy

was fulfilled as that relating to the eclipse of the sun and the moon related in the Holy Quran and authentic traditions, or who was raised in the beginning of the century which according to trustworthy traditions is the time of the appearance of a true Reformer, or who was raised with a claim to break the cross when it was in the zenith of its power, or who was assisted by God in every step, or who showed hundreds of thousand of heavenly signs, or who was given honor and acceptance like me on the face of the earth, or who had hundreds of prophecies fulfilled for him, or who appeared at the appointed hour as foretold by all the prophets, or whose prayers were accepted in the same manner as mine are, or whose words had the efficacy to draw men out of evil, and that Almighty God favored him with all these blessings notwithstanding his presistent imposture during a long period?

It is a most certain fact that the promise which had been given of old by the prophets of God, has now been fulfilled. It is the final struggle between the Messenger of God and the arch-fiend. This is the time and hour which was foretold by Daniel. I came as a grace of God for the seekers after truth but I was laughed at. Base appellations were hurled at me and I was called a heretic and the anti-christ and I was numbered with the wicked. But it was necessary that all this should have happened so that the prophecy contained in the last verse of the *Fatiha* should have been fulfilled. It was necessary that the religious leaders of the people should have denied me and thus acquired a resemblance with the Jewish priests. The whole blame of my rejection by the Muslims is upon the shoulders of their leaders who have led them astray. Not only are they themselves falling away from the path of righteousness, but they are also diverting the ignorant people from it. What machina-

tions and artful means are they devising against me, but will they overcome God? Can they prevent the Almighty from accomplishing His object made known to the world by the mouth of His prophets? They themselves and all those whom they trust are but worms in the eye of God.

Let the whole world bear witness that I prophecy in the name of the Lord of earth and heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching and are very near when the religion preached by me, will be the only religion that will be regarded with honor upon the face of the earth. Almighty God will bless this religion and this system in a wonderful manner, and will bring to naught every one who thinks of destroying it. The victory which it will gain will be a lasting victory and its supremacy will continue to the end of days. It matters little if I am scorned now, for there is no prophet who was not laughed at. It was necessary that the Promised Messiah should have been laughed at, for says the Holy Quarn :

يا حسرة على اعباد ما تيم من رسول الا كانوا به يستهزءون

“Alas! for the people, no Apostle comes to them but they laugh him to scorn.” Every one that comes from God ought, therefore, to be laughed at and scorned. But it is impossible that men should laugh at a man who descends from heaven before their eyes and is accompanied by hosts of angels. Every sensible person can see from this that the descent of the Messiah from heaven is an absurd and false theory. Bear in mind that no one will ever descend from heaven. All those who oppose me will die, but they will not see the Messiah coming down from heaven. Their children will then pass away without witnessing the

descent of the son of Mary. The children of their children will also pass away but they too will not witness such a strange sight. Then the upholders of this theory will be confounded, for the time of the supremacy of the cross will have passed away and the world will have entered a new era, but Jesus will not come down from heaven. All sensible men will then feel an aversion to such a belief. The third century from this day shall not have passed away when all those who look for the descent of Jesus from heaven, whether Christians or Muhammadans, will be despaired of him and will forsake the false belief which is now so fondly cherished. Then will be there one religion in the world and one Leader. I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruit in due season. There is none who can uproot it.

My friends, do not grieve for the attacks of those who follow the faith of Swami Daya Nand for the pang is but momentary which is brought about by the venom of their attacks. They are utterly ignorant of the unity of God and utterly devoid of spirituality. They carp at the prophets of God and abuse them, and their great object is to heap up objections with Satanic insinuations, but they have not the spirit which leads to piety and righteousness. But bear in mind that no religion which is devoid of spirituality can prosper; nay, it does not deserve to be called a religion. The religion is dead which has no spirituality, no Divine revelation, no spirit of faithfulness and sincerity and no heavenly magnetism, and which cannot effect a supernatural transformation in a man's life. Hundreds of thousands of those now living will see with their eyes how it disappears from the face of the earth, for it is earthly and not from heaven, and it speaks of the things of this earth and not of those of heaven.

Be happy and exceedingly glad, for God is with you. If you remain firm in your faith and sincerity, the angels will instruct you in heavenly truths and you will feel the Divine presence. Then will you be assisted with the holy spirit and God will be with you in every step that you take, and no one will have the power to vanquish you. Wait patiently for the grace of God. Be silent when you are abused and be patient when you are beaten and so far as lies in your power forbear the evil that is done to you, so that your names might be written down upon heaven among those that have an acceptance in the sight of God. Know it for certain that God is with those who fear Him, and whose hearts tremble because of the Divine Majesty and awe. The enemies of such men are the enemies of God. The world does not see the righteous but God, who knows everything, sees His faithful servant and protects him from his enemies with his own hand. Is it not true that if a man loves you sincerely and obeys you and forsakes everything for your sake, you also love him and regard him as your dearest friend? If, being men, you return love for love, will not He, who is your Creator and Master, love you and bestow His favours upon you? God knows well who is His faithful servant and who disloyal to Him and a lover of the world. If you are faithful to Him as He wishes you to be, and are ready to sacrifice all your interests for His sake, then will the Divine hand surely give you an eminent distinction over other people.

(Vol. II R. R. 1903.)

The Message of Peace.

(This is a paper written by the promised Messiah during the last two or three days of his life and it was intended to be read at Lahore on 31st May, 1908 but the death of the writer prevented this arrangement, and it was read on the 21st June at the University Hall, Lahore, in a gathering of over five thousand men including most of the respectable leaders of Hindu and Muhammadan society. Mr. Justice P. C. Chatterjee was in the chair.)

O my powerful God ! My beloved Guide ! Guide us into the path by walking in which Thy truthful and sincere servants taste of the sweetness of union with Thee, and keep us off from ways which are traversed by those who are moved by revenge or hatred or the attainment of sensual desires or worldly ends. My beloved countrymen all of us, whether we are Hindus or Muhammadans, are, notwithstanding hundreds of differences, at one in believing in a God who is the Creator and Lord of the world. Moreover, we have a common cause not only because we are all human beings, but also because being denizens of one and the same country are truly as neighbours to each other. It is, therefore, meet that we should live as true and sincere friends and sincerely sympathize with each other in temporal as well as religious difficulties so that we may be as parts of one whole or members of one body.

My dear countrymen, that religion does not deserve the name of religion which does not inculcate broad sympathy with humanity in general, nor does that person deserve to be called a human being who has not a sympathetic soul within him. Our God has not made any invidious distinction between different

peoples and He is not unjust to any. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Persians, the Syrians, the Chinese, the Japanese the Europeans and the Americans. For all the earth of God serves alike as a floor, and for the sake of all the sun, the moon and the stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth and other things created by God and all equally use the produce of the earth, its corns and its herbs, its flowers and its fruits. These are the broad Divine morals which give us a lesson that we should also do good to all our fellow beings and should not have contracted views and narrow sympathy. My friends, know it for certain that whichever of us two people shall not revere the Divine morals and shall make its national character opposed to those high and pure morals shall soon be destroyed, and not only shall that generation suffer alone but even the children of that people shall suffer the evil consequences. Since the world was created, the righteous of all countries have borne testimony that there is water of life in the Divine morals, and that the physical life of man depends on his imitating the Divine morals which are the fountain-head of peace and safety.

The Holy Quran opens with a verse which teaches this broad doctrine. The first verse of the "Opening" chapter of the Holy Quran says : *الحمد لله رب العالمين* i. e. "All perfect and pure attributes belongs to God who is the Lord of all the world." The words used here are so general that they include all the different people, different ages and different countries. The opening of the Holy Quran with a verse which is so broad in its significance shows clearly that the Holy Quran refutes the doctrine which sets limits to the vast and unlimited grace and sustenance of God reserving the manifestation of these attributes

for a single people to the exclusion of all others as if the latter were not the creation of God or as if after creating them Almighty God had utterly forgotten them or thrown them away as useless and futile things. For instance, the Jews and the Christians to this day believe that all the Prophets and Messengers that have appeared in the world have come only from a single branch of the great human family, *viz.*, the Israelites, and that God has always been so displeased with all the other nations of the world that even finding them in errors and ignorance, He has never cared for them in the least. Even Jesus Christ is reported to have said that he had been sent only for the lost sheep of the house of Israel. A claim to Divinity, if we admit this claim in the case of Jesus for the sake of argument, is wonderfully inconsistent with narrow and contracted views. Was Christ only the God of the Israelites, and was he not equally the God of other people, that he declared himself to have no concern about the guidance and reformation of other people?

In short, it is an essential doctrine of the Jewish and Christian faiths that all the Messengers of God were raised from among the Jews and that all the books were revealed only to members of a single tribe. According to the Christians, further, Divine revelation stopped with Jesus and the source of inspiration was for ever sealed after him. Beliefs similar to these are also entertained by the Arya Samaj. Like the Jews and the Christians who regard prophecy and revelation as the sole possession of the house of Israel and consider other people unfit for the boon, the Arya Samajists believe that Divine revelation never outstepped the limits of India, but that Almighty God always chooses four *rishis* from the land of the Aryas and reveals over and over again the same text of the Vedas through them

setting apart always the same language Sanskrit for the expression of His will.

Thus the Jews and the Christians on the one hand, and the Arya Samajists on the other, do not recognise Almighty God to be the Lord of the worlds, for if such were not the case, there is no reason that God, who is the Lord of all the worlds and of all people and not the Lord of the Israelites or the Lord of the Aryas alone, should have been regarded as choosing a single people for the manifestation of His will like a biased and one-sided man. It is, therefore, to refute this erroneous doctrine that Almighty God has opened His Holy Book with the verse quoted above. The Holy Quran is full of verses which clearly contradict the belief that Prophets have been raised from one particular tribe or been sent to one particular country. It teaches by the introduction of many and varied comparisons that as Almighty God has been providing the physical necessities of every country according to its conditions and circumstances, so He also provided means for its spiritual training and the satisfaction of its spiritual requisites. The Holy Quran says in one place in the clearest words *وَاِنْ مِنْ اُمَّةٍ اَلَّا جَلَا فِيْهَا نَذِيْرٌ* i. e., "There is no people among whom a Warner has not been sent."

In fact, it will be admitted without any discussion that the true and perfect God in whom we must all believe is the Lord of the whole world. His sustenance is not limited to a particular tribe or a particular age or a particular country, but He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain-head of all grace, the Source of every power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists. The grace of God encompasses the whole world and encircles all people and all ages. It was ordained thus that no one might complain and

say that Almighty God poured down His blessings upon such and such a people but did not grant those blessings to others, or that such and such a people received the gift of Divine revelation from Him but that others were not favoured with it, or that Almighty God revealed Himself through His word and signs and miracles in such and such an age but that He remained hidden at other times. He, therefore, extended His bounty to all and did not exclude any people from the all-comprehensive circle of His grace, nor did He deprive any age of His great blessings.

The Divine morals being so broad, it behoves us to imitate them. It is with this object, my countrymen, that I now place before you this short pamphlet entitled "The Message of Peace," and I pray with a sincere heart that Almighty God may inspire truth into your hearts and make manifest to you the sympathy that lies hidden within our hearts so that you may not ascribe it to any motive of self-interest. Friends, the next life remains hidden from the eyes of most people and that secret is revealed only to the few who are dead before they die, but the good or evil that may be done in this life can be easily seen.

Every body knows that union can remove difficulties which it is hard to remove otherwise. It, therefore, behoves the wise man that he should seek the blessings of union. The Hindus and the Muhammadans, are two people living in this country about whom it is impossible to conceive that the one can at any time by the use of force expel the other from its home. On the other hand, the ties which unite them are so strong that it is impossible to cut them asunder now. If one of these two nations is visited by any general destruction, the other cannot stand aloof and witness the scene but must suffer with its neighbour. If one of these two nations will try to bring the other into contempt with disdain and pride, it shall itself be branded with

the same contempt. And if one of them does not sympathise with the other, it shall also suffer the evil consequences. If a person belonging to one of these nations does anything to bring destruction upon the other, he is like the person who cuts the branch upon which he is himself sitting. My friends, you are all educated, and it is time that you should purge your hearts of enmity and hatred and advance in harmony and friendliness. The progress which you have made should serve to awaken your sympathy for your countrymen and neighbours. The difficulties one meets with in this world may be compared to a great desert which one has to pass through at a time when the heat of the sun is scorching, and to allay the heat and quench the thirst in this perilous journey is needed the cold water of union and harmony.

My friends, I invite you to peace at a critical time when both nations stand urgently in need of peace and agreement with each other. Many are the trials and disasters which have been sent upon this world. Earthquakes and famine and plague have wrought havoc, and Almighty God has also informed me that if people do not repent of their evil deeds and do not forsake evil ways, more terrible disasters still will visit our globe, and one disaster shall not leave us before another makes its appearance. At length men will be in great distress and will begin to ask as to what was going to happen. Many shall become like mad men because of their sufferings. Take care of yourselves, brethren, before those days arrive, and let the Hindus and the Muhammadans unite together. If one of them is doing any wrong to the other which interferes in the union, let it at once give up the doing of that wrong, otherwise it shall be wholly responsible for the enmity and hatred between the two.

It may be said that union cannot be brought about when religious differences are making the split larger and larger every

day. But the truth is that no religious difference is worth consideration unless both sides are guided by principles of wisdom and justice. In this case, however, the differences are sure to be settled because with reason as our guide we can easily arrive at a satisfactory solution. As regards the minor differences, they need not trouble us as they do not cause any hinderance in the desired union. It is only when one party abuses the religious leaders of the other or calls its sacred book as the fabrication of man that religious differences cause a wide breach and become like an impassable gulf between the two communities.

Besides this, the lovers of union will be glad to learn that the teaching of the Quran is not opposed to the Vedic teaching, but that it is met with in some one or other of the different schools that accept the Vedas. For instance, though the newly risen sect of Hinduism, called the Arya Samaj, gives it out as the fundamental doctrine of Hinduism, that Vedic revelation has sealed the Divine revelation for ever, but the great Avatars of the Hindu faith who are followed by tens of millions of the people of this country have by their claims of being the recipients of Divine revelation shown the falsehood of this principle and broken the supposed seal. An example of this is to be met with in the person of the renowned Krishna who is accepted as an *avatar* by vast numbers of Hindus in Bengal as well as here and who claimed to be the recipient of Divine revelation. His followers go so far as to consider him God in flesh, but there is no doubt that he was the Prophet and *avatar* (a manifestation of the Divine Being) of his time and Almighty God revealed to him His holy word.

In the latter days of Hinduism, another example of the same kind is to be met with in the person of Nanak whose righteousness and sanctity have an unsullied reputation in this

country and whose followers are known as Sikhs and number not less than two millions. Nanak openly claimed to be the recipient of Divine revelation and evidence of this is met with in the Granth as well as in the *Janam Sakhis*. In one place he says that it was revealed to him by God that Islam was a true religion. It was for this reason that he performed a pilgrimage to Mecca and obeyed the injunctions of the Islamic law. It is doubtless true that miracles and signs were witnessed at his hands, and it is equally true that he was one of the chosen and righteous servants of God whom God had made to drink deep of His love. He was born among the Hindus to bear witness to the fact that Islam was a Divine religion. Any one who sees his sacred relics at Dera Baba Nanak which bear the clearest testimony to his profession of the Islamic formula of faith لا اله الا الله محمد رسول الله, *i. e.*, "There is no god but God and Muhammad is the Apostle of God," or those at Gurn Har Sahai in the Ferozepur District among which is the Holy Quran, shall not hesitate for a moment to declare that Nanak had, with the help of a pure heart and a pure nature and sincere exertions in the way of God, found out the deep secret which remained hidden from the eyes of the Pundits. Thus Nanak, by his claim to be the recipient of Divine revelation and by the signs which he showed, completely refuted the doctrine according to which no revelation can be granted after the Vedas. It is undoubtedly true that the person Nanak was an embodiment of Divine mercy for the Hindus, and he was, as it were, the last *avatar* of the Hindu religion who tried hard to purge the hearts of the Hindus of the great hatred which they entertained against Islam, but to the great misfortune of this country the Hindus did not avail themselves of the holy teachings of Nanak. On the other hand, the pundits of the

Hindu religion persecuted this great man only because he admitted the truth of the religion of Islam. He had come to bring about a union between Hinduism and Islam but he was not listened to. Had the Hindus acted upon his teachings, all differences between the Hindus and the Muhammadans would have come to an end and they would have been a single nation to-day. Ah, how sorely it grieves us that a great benefactor came into this world and passed away but ignorant men preferred to remain in the dark and refused to be illuminated with his light. He, however, showed it conclusively that the door to Divine revelation is never closed and that heavenly signs are always manifested at the hands of His chosen servants. He also bore witness that the enmity of Islam is the enmity of light.

My experience in this matter is the same as the experience of those sages of the past. I can also testify that revelations and inspirations of God are never intercepted, but that He speaks even now as He spoke in the past, and that He listens to the prayers of men in our own days as He listened in days of yore, and that none of His perfect and holy attributes has, or shall ever, become useless. For nearly thirty years I have been favoured with the word of God and He has manifested hundreds of His signs at my hands which have been witnessed by thousands of men and published in books and papers. There is no nation that has not witnessed a sign.

In the face of this strong and cumulative evidence, the teaching which is attributed by the Arya Samaj to the Vedas, *viz.*, that the door to Divine revelation was closed with the revelation of the Vedas, can by no means be admitted as true or reasonable. This doctrine has wrought another great mischief, for it is on its basis that all other books claiming to be revelations from God are treated by the Arya Samaj as fabrications of men,

though they can furnish much stronger proof of their truth and heavenly origin than the Vedas, and though the hand of Divine assistance and help is clearly witnessed working in their support and the supernatural signs of God bear testimony to their truth. How can it then be said that those books are not from God while the Vedas are Divine revelation? And as the person of God is hidden behind many screens, reason requires that He should have manifested Himself in different countries through different books revealed to His Prophets and Messengers chosen from among different people so that they might easily find access to God. It is impossible to conceive that the God who is the Lord of the whole world, who brings out His sun upon all people from East to West and who sends down His rain upon every tract of land according to its needs,—the same God should in matters spiritual be so narrow-minded as to limit His favours for ever to one people, one country, one language and one age. Certainly no one with common sense will be able to realize the logic according to which Almighty God is able to listen to and understand the prayers of men in their different languages, but cannot reveal His word in any language except the Vedic Sanskrit, having as it were a strong hatred for the others. This is a mystery which no one has been able to solve hitherto. As for myself, I look upon the Vedas as free from all teachings which are not only opposed to reason but also ascribe favouritism and narrow-mindedness to the Divine Being. The truth is that when a long time passes over the revelation of a book, its followers, either intentionally or carelessly, from personal motives or through ignorance, make some addition and alterations in it, which being the expression of their personal views give rise to different schools and sects.

The resemblance between the Hindus and the Jews with

regard to their respective views concerning the scope of Divine revelation is striking. As the Aryas believe that the revelation of God has always been limited to certain Arya families in this land of the Arya people and has always found expression in a single language, the Vedic Sanskrit, which is for this reason considered to be the Divine language, the Jews entertain similar belief with regard to their own family and their own language and their own books. According to the latter's belief Hebrew is looked upon as God's favourite language and the Israelites His favourite people, and any one who claims to be a Prophet of God, but does not belong to their tribe and speak their language, must be considered as a false Prophet. Remarkably striking as this resemblance may appear, there are other sects who while they lay claim to still older revelations have their views marked by the same narrow-mindedness. There are, for instance, the Zorastrians who look upon their religion as millions of years older than the Vedas. A consideration of all these circumstances leads us to the conclusion that the idea of limiting Divine revelation to one's own language is based upon ignorance and strong prejudice against others. In early times it was very seldom that one people knew much about another or one country was acquainted with the conditions prevailing in another, and the natural outcome of the limited means of intercourse and intercommunication was that wherever a Prophet appeared among a people and a book was given to them for their guidance, they thought that they were the only recipients of Divine revelation in the world and that true guidance was only given to them. This belief has been the source of a great many evils, and strong prejudice against the religious books and religious leaders of other people ultimately developed into the severest hatred and enmity. For a long time one people remained ignorant of an-

other, and one country was *terra incognita* for another, so much so that the learned men of India thought the Himalaya mountains to be the boundary wall of the world beyond which there was no land inhabited by mankind. With the growth of knowledge and the advancement of civilization in its early stages, different people came to know something about each other. But this time the false beliefs relating to Divine revelation and the appearance of Prophets and the revelation of sacred books had taken a deep root in the hearts of men and every people believed from the core of their heart that their country alone was the seat of the manifestation of the glories of God. As in those days, barbarous passions ruled supreme in the heart among almost all the people, and the Reformer who thought of uprooting an established evil usage was met with the sword, therefore no one dared to bring about peace and union between contending religions by cooling down blood which was heated by the ideas of self-glorification. Gautama Buddha tried to bring about this union. He did not believe the Vedas to be the first and the last revelation of Divine will, nor did he subscribe to the doctrine that Divine revelation was limited to one country, one people and one language, and thus he dealt a death blow to the pretensions of the Brahmins who monopolised all connections with the Divine Being for themselves and their country. The departure this great Reformer made from the narrow views of his predecessors brought him face to face with many persecutions from his opponents. He was called an agnostic and an Atheist, but he was no more an Atheist than are the broadminded and cultured persons who reject the Divinity of Christ because they are unable to conceive a God who should suffer death on the cross. Thus was Buddha misrepresented and his opponents brought many false charges against

him and circulated false reports concerning him. At last he was expelled from his home in India, and to this day the Hindus affect to look with contempt upon the great success to which the religion of Buddha attained. But as Jesus said, "A Prophet is not without honour save in his own country and house" (Matt. 13: 57), and Buddha also attained a marvellous success in his mission after he had gone to another country. At present one-third of the human race is said to own this religion, the centre of its activity still being China and Japan, though it has spread as far as Russia and America.

To revert to the original subject, when the followers of one religion were ignorant of the religions prevailing in other countries, it followed as a natural consequence that every community depended on its own book and its own creed as the sole repository of truth. The result of this dependence was that when the inhabitants of different countries began to have intercourse with one another and when one people came to know the creed followed by another, each found it difficult to approve of the alien creeds. Fancy had invested every religion with certain peculiarities and excellences and it was no easy task to divest it of the imaginary excellences which it was supposed to possess. Consequently the adherents of every religion gave themselves up to the refutation of the rival religions. The followers of Zoroaster, for instance, affirmed that there was no religion comparable with their creed, that prophethood was confined to the Zoroastrian dispensation and that their scriptures were the oldest of all books so much so that even the Vedas paled into insignificance when compared with their scriptures in point of antiquity. The Hebrews again were not behind any other people in claiming peculiarities for their religious system. They went so far as to fix Syria as the land where Divine Throne was laid, never to be

removed to any other country. Only the elect of the Jewish race were held to be eligible for the sacred office of a Prophet, and they were expressly forbidden to preach to other people. Revelation was held to be a gift which could be bestowed only on a member of their own race, and if there appeared any claimant among any other people, he could only be an impostor.

Exactly identical views prevailed among the inhabitants of Arya Varta. According to them, Prameshwara is practically only a Raja of their own country, a Raja who does not even know what is happening in other parts of his dominions. The belief is cherished with not a semblance of reason that Prameshwara has taken a fancy to the climate of India and has never taken it in His head even to make a progress in other countries to enquire into the condition of His wretched subjects living in those lands, whom He has left to themselves ever since He created them.

Friends, ponder and say whether such beliefs are acceptable to reason or whether there is any thing in human nature which responds to such doctrines. I can not see how a rational being can believe on the one hand that God is the Lord of the whole universe and assert on the other that He has withdrawn His patronage from the whole world and that His kindness and mercy are limited to one particular country. Is there any thing corresponding to this in the physical world? If not, why is His spiritual Law then based on partiality?

If we exercise our reasoning faculties, we can judge of the merits or demerits of a thing from its results. So judge this question from its results. Need I tell you what must be the outcome of insulting and reviling those holy Prophets whom millions of men from all ranks of society hold in high reverence and whom they think it a pride to follow. There is no community

but ~~men~~ have more or less tasted the fruit of this. Dear countrymen, long experience and repeated trials have proved that to speak disrespectfully of the holy leaders of other people and to hurl invectives at them is a poison which not only undermines the body, but also destroys the soul and thus carries a two-fold ruin in its wake. A country cannot enjoy peace when the different races inhabiting it find fault with the religious leaders of each other, and two communities cannot live in harmony with each other when one or each of them speaks insultingly of the Spiritual Guides of the other. One must have his feelings stirred up when one hears one's Prophet or Leader openly insulted. Particularly Muhammadans are a people who without calling their Holy Prophet God or a son of God believe him to be greater than all other righteous men that were born of a woman. So it is in no case possible to live on peaceful terms with a true Muslim unless the Holy Prophet is invariably spoken of in respectful terms.

We, the Muhammadans, on our part, never speak disrespectfully of the Prophets of other people. On the other hand, our belief is that all the other Spiritual Leaders of people who ever lived on this earth, who were accepted as true Prophets by millions of men, who won the respect of a large portion of the human race and who have been held in esteem for a long period of time, were the true Prophets of God, the above circumstances alone constituting a sufficient evidence of their truth with us. If they had not been sent by God, they would not have found acceptance with millions of men. God never grants to others the honour which He gives to His chosen ones. If an impostor sits in the seat of the elect of God, he is soon brought to naught.

It is on the basis of this principle that we regard the Vedas as from God and believe the *rishis* to be holy and sacred person-

ages. It is true that the teachings contained in the Vedas in their present form have failed to make any people the worshippers of one God, nor were they adapted to fulfil that purpose, and the idolaters, the fire-worshippers, the sun-worshippers, the Ganges-worshippers, the believers in thousands of deities, the followers of Jainism and the professors of the *shakat-mat*,—in short all sects of Hinduism that are to be found in India base their respective creeds on the Vedas, the Vedas being so ambiguous that every sect derives its doctrines from them; yet our belief according to the Quranic teaching is that the Vedas are not the fabrication of man, for a human fabrication has not the power of drawing millions of men towards itself and of the firmly establishing a system that may endure for ages. Indeed we have not found the Vedas teaching the worship of stones anywhere but they teem with adoration of fire, air, water, the moon, the sun etc., and there is not a single verse in them forbidding the worship of these objects. Who should decide, then, that all the long established sect of Hinduism that worship the objects named above are in error and only the newborn sect of the Arya Samajists is in the right? Those who worship various objects have that clear evidence of the Vedas on their side, and Arya Samajists who assert that *agni* (fire), *vayu*, (air), *jal* (water,) etc., are only the names of the Divine Being make an assertion of which there is no proof. They have raised a question which has not yet been satisfactorily settled. Had this point been satisfactorily settled, there was no reason why the learned Pundits of Benares and other Hindu cities should not have accepted the views of the Arya Samajists. Though this new sect has been exerting itself to the utmost in disseminating its new doctrines for the last 30 or 35 years, yet very few Hindus fallen in with their views and the number of the Arya Samajists shrinks into insignificance when compared

with the number of the Sanatan Dharmists and followers of other Hindu sects, and the doctrine of the Arya Samaj seem to have made little headway among the other sects of Hinduism.

Similarly the doctrine of the Niyoga is attributed to the Vedas. Human nature revolts at this hateful doctrine. But, as I have already said, we cannot believe this to be the teaching of the Vedas. On the other hand, we are strongly disposed to believe that such teachings were afterwards attributed to or inserted in the Vedas from selfish motives. Veda being a book of great antiquity, it is very likely that various additions and alterations were made in it by the Pundits of subsequent generations. That millions of people have been believing it to be the Word of God is, however, a sufficient reason of its truth, for it is impossible that the word of an impostor should enjoy the honour which the Vedas have enjoyed.

When we, in spite of many obstacles in our way, believe the Veda to be the Word of God, merely through fear of God, and attribute the errors to be found in its teachings to subsequent writers, why is it, then, that most savage attacks are made against the Holy Quran which teach unity of God from beginning to end, which nowhere teaches the worship of the sun, the moon or any other object, but on the other hand says in plain words: لا تسجدوا للشمس والقمر واسجدوا لله الذي خلقهم *i. e.*, "Do not bow in worship before the sun, nor before the moon, but prostrate yourselves before the God who created them." Besides, the Quran has with it the testimony of old signs and fresh signs and shows the face of God like a mirror. Why do not the Arya Samajists, then, deal by as we deal with them? Why is it that the seed of discord and enmity is sown in the land? Can it be expected that this will bear good fruit? Is it fair dealing to cast stones at one who offers flowers and to throw dung at the man who holds out milk?

If, in order to have complete peace, the Hindu gentlemen and the Arya Samajists are prepared to accept our Holy Prophet, may peace and the blessings of God be upon him, as a true Prophet of God and give up denying and insulting him, I will be the first man to sign an agreement to the effect that we, the members of the Ahmadiyya sect, shall always continue to believe in the Vedas and to speak of the Vedas and the *rishis* in the most respectful terms and bind ourselves to pay to the Hindus a penalty of Rs. 300,000 in case we fail to fulfil the agreement. If the Hindus cordially wish for this peace, they should also sign a similar agreement. This agreement will be as follows: "We believe in Muhammad Mustafa, may peace and the blessings of God be upon him, and regard him as a true Prophet. We will always speak of him respectfully as a true believer should. And if we fail to fulfil this agreement, we shall pay to the *Leader* of the Ahmadiyya Movement Rs. 300,000 as a penalty for breach of agreement." The members of the Ahmadiyya sect now number not less than four hundred thousand and the sum of Rs. 300,000 is not a large sum when we consider the number of the Ahmadis. The Muhammadans that are outside the pale of the Ahmadiyya sect have no uniformity in their views and aims; they recognise no leader whom they think themselves bound to obey. So I cannot say whether they would join hands with us. Even I am yet regarded by them as an infidel and an Anti-Christ, still I hope when the Hindus make this compact with me, the other Muhammadans will not be so foolish as to have their Holy Prophet abused by speaking insultingly of the scriptures and the leaders of so good mannered a people. In that case, they themselves will be the cause of the abuse. Such a conduct being inconsistent with gentlemanliness and decency, I do not think the

other Muhammadans will permit themselves to say anything derogatory to the honour of the Hindu scriptures and the Hindu *rishtis* after the compact has been made. But in order to make the agreement strong and sure, it will be necessary that it should be signed by at least 10,000 intelligent men on both sides.

Dear countrymen, there is nothing like peace. Let us become one nation and one people by means of this compact. You see how much discord there is in the land and how greatly the country has suffered on account of this mutual refutation. Come, and try even now how great are the blessings of mutual approbation. This is the best means of bringing about a reconciliation. To try to have peace by any other means is like leaving alone a sore which is bright and smooth from outside, but is inwardly full of foul and putrid matter.

I need not stop here to discuss that the disunion that is daily increasing in this land is not solely due to religious differences, but that it is also due in part to worldly considerations. The Hindus, for instance, have always been desirous of having a share in the government of the country or of having at least their opinion consulted on important political matters, of bringing their grievances to the notice of the Rulers and of being admitted to the higher posts of the administration like the Europeans. The Muhammadans made the mistake of keeping aloof from the Hindus in their endeavours to attain this object. They thought that as they were less in number than the Hindus, it was only the latter that were to reap the fruit of these exertions and so they not only held themselves aloof from the Hindus, but they even opposed them and acted as a hinderance in their way. The result was that the ill-feeling that already existed between them was much aggravated. I admit that these causes have also added to the original enmity between the two races, but I cannot believe

that these are the prime causes of the mutual hatred. I do not agree with those who hold that the ill-feeling between the Hindus and the Muhammadans is not due to religious differences, but that it is solely due to political rivalry.

Every body can easily understand why the Muhammadans shrink from joining with the Hindus in claiming their lawful rights. Why did they always keep aloof from the Congress, and why at last when they saw that the fundamental principle on which the educated Hindus were acting was a right one, did they actually follow the example set by the Hindus, but not by joining the Congress but by starting a congress of their own, the All-India Moslem League? How can we account for the fact that though they have begun to do the very same thing that the Congress has been doing, yet they have not liked to join hands with the Hindus? Brethren! the real cause of this is to be found in religion alone. If these very Hindus embrace the Muhammadans to-day with the holy formula, "There is no god but Allah, and Muhammad is His Apostle, on their lips, or if the Muhammadans embrace Hinduism and begin to worship *agni*, *vayu*, etc., according to the injunction of the Veda, bidding farewell to Islam, all the differences that are now termed political will at once disappear, as if they had no existence at all. This shows that what lies at the root of the mutual hatred is religious antagonism. It is this religious antagonism which when carried to extreme has caused streams of blood to flow. My Muhammadan brethren, since the Hindus look upon you as an alien people owing to your professing a different religion, and you regard them as an alien people for the same reason, it is impossible that your minds should be purged of hatred, unless the real cause that lies at the bottom of this hatred is removed. You may join hands with each other for some time like hypocrites, but real peace and

tranquility can only be attained if you from the bottom of your hearts accept the Vedas and the *rishis* as from God, and your Hindu brethren likewise expel all malice from their hearts and accept our Holy Prophet as a true Prophet of God. Remember and bear in your mind that it is this course alone which can bring about a real union between you and the Hindus. It will act like water and wash away all dross from your hearts. If the time has come for the two long separated people to unite, God will open their hearts to accept this proposal, as He has opened ours.

But, besides the above agreement, it will be binding on us to deal sympathetically with our Hindu brethren and invariably treat them with kindness and fellow-feeling. We shall have to abstain from everything that is likely to offend them, provided it is not one of the religious duties that are obligatory on us. So if the Hindus cordially accept our Holy Prophet as a true Apostle of God and believe in him, the gulf which separates us from the Hindus owing to our slaughtering the cows should also be spanned over. It is not obligatory on us to use every thing that we think lawful. There are many things which we think to be lawful but which we never use. To be kind and tolerant to our fellow-beings is an important a religious injunction as to believe in one God, and it is not against the Law of God to abandon an unnecessary thing for a necessary one. Believing a thing to be lawful is quite different from using it. Religion consists in abstaining from the forbidden things seeking the pleasure of God, showing kindness and sympathy to the creatures of God, believing in all the Prophets that were raised from time to time for the reformation of the world, without making any distinction between them, and dealing kindly with all human beings; that is the gist of Islam. But how is it possible

for us to make peace with those who unjustly and without fear of God revile our Holy Prophet, may peace and the blessings of God be upon him, and persist in attacking and calumniating him? I say truly that it is possible for us to make peace with the snakes of the desert and the wolves of the forest, but it is impossible to be at one with those who make vile attacks against our Holy Prophet, whom we hold dearer than our fathers, mothers and our own selves. May we die Muslims; we will not do a thing which may result in the loss of faith.

I do not mean here to lay any unjust charge at the door of any particular community, nor do I intend to offend any people, but it is with a deep sigh that I am compelled to say that a great injustice is done to Islam and the Holy Quran. Islam was a holy and peaceful religion which never attacked the leader of any community, and the Quran was a venerable book which laid the foundation of peace among nations by accepting the Prophets of all nations—an honour which is not shared by any other scripture. Regarding all the Prophets of the world, the Quran says: “ لا تفرق بين احد منهم و نخس له مسلمون ” “ O Believers, say, ‘We believe in all the Prophets of world and make no distinction between them, accepting some and rejecting the others.’” If there exists any other revealed book with such peaceful teaching, let it be named. The Quran does not restrict the universal mercy of God to any particular family. It accepts all the Prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus and does not call any Prophet of Persia, India or any other country, a liar or an impostor. On the other hand, it plainly declares that there have been Prophets among all people and in all land and thus lays the foundation of peace among all peoples. But it is very painful to note that Prophet of peace has been reviled and treated with contempt by every people.

My dear countrymen, I have not said this to offend you and to injure your feelings. I from very good motives wish to tell you that those who have made it a point to abuse and attack the Prophets of other communities as if it formed a part of their religion are not only sinners in the sight of God for their transgressions and for making unfounded attacks, but they are also guilty of sowing the seed of discord and enmity between different communities. If a person abuses another man's father or calumniates his mother, he really attacks the honour of his own parents, and if the person whose parents he has abused pays him back in the same coin, the man who took the initiative in the matter may fairly be held to be the cause of abuse and must be regarded as the enemy of his parents' honour.

But mark how God teaches us manners and regard for others' honour. He says: لا تسبوا الذين يدعون من دون الله فيسبوا الله عدوًّا بغير علم i.e., "Do not abuse the idols of the idolaters for if you do it, they will abuse your God in return, because they do not know God." Thus, though, according to the teaching of the Quran, the idols have no worth at all, but God teaches the Muslims such good manners that He enjoins upon them to abstain even from abusing the idols and to use mild words, lest the idol-worshippers be excited and begin to revile God, and thus the Muhammadans themselves be the cause of having their God abused. Compare with this the conduct of those who abuse the great Prophet of Islam, speak of him in disgraceful terms, and make wild and savage attacks against his honour and character. Our Holy Prophet is held in such great honour by the Muslims that the great monarchs of Islam come down from their thrones when they hear his holy name and regard themselves as among the humblest of his servants. Is not this honour from God? To treat with contempt one who is honoured by God is to fight with

God. Our Holy Prophet is that chosen Prophet of God to aid whom and to show whose honour, God has shown great wonders to the world. Is it not the hand of God that has made 200,000,000 Muhammadans prostrate themselves on his threshold? Though every Prophet had some proof of his truth, yet the proofs of the truth of the Holy Prophet which the world has witnessed and is still witnessing have no parallel in the history of any other Prophet.

When the earth becomes corrupt with sin and evil, and mischief and transgression out-balance virtue, then the mercy of God demands that a Messenger should be raised to reform the world. It cannot be denied that disease calls for a physician and the Hindu gentlemen can easily understand this. They believe that the Veda was sent when there was no flood of sinfulness on the earth. So when God sent a guidance at a time when the earth was free from corruption, was it not much more necessary that He should have raised a Reformer at a time when a strong gale of sinfulness was blowing with great violence in every country? I do not think any of you is ignorant of the historical fact that when the throne of Prophethood was graced with the Holy Prophet, was a period of such darkness that no corner of the earth was free from vice and corruption, and, as Pandit Daya Nand himself bears witness, even in Arya Varta idolatry had taken the place of God-worship and corruption had found its way into the Vedic Dharma.

To the corruption prevailing at the time when the Holy Prophet made his appearance, Rev. Pfender, a European Missionary, also bears witness. He admits in his work, *Mizan-ul-Haq*, that of all peoples the Christians were the most corrupt, and their immoralities and vices were a disgrace to Christianity.

The Quran itself shows its need by saying ظہر الفساد فی البر والبحر, i. e., "both land and sea have become corrupt. This"

means that all nations, whether civilized or uncivilized, had become a hotbed of corruption.

Now when all testimonies show that in the days of the appearance of the Holy Prophet, of all people that lived in the east or in the west, that peopled the land of Arya Varta or were the denizens of the sands of Arabia, that had their abode in the islands or were settled on the mainlands, there was none that had a true relation with God and that misdeeds had corrupted the earth, cannot an intelligent man then see that that was the time when a great Prophet should have appeared on the stage?

The question may be asked, what was the reformation which that Prophet brought about. I emphatically say that this question with regard to the Holy Prophet can be answered by a Muhammadan with a clearness and reasonableness with which no Christian, Jew, or Arya can answer the question with respect to his Prophet.

The primary object of the Holy Prophet was to reform the Arabs. The Arabs were then in such a degraded state that they could hardly be called men. There was no evil but was to be found in them and there was no form of *shirk* but prevailed among them. Thieving and dacoity formed their business and the murder of a human being was with them like the trampling under foot of an ant. They killed orphans to appropriate their property and buried their daughters alive under the ground. They took pride in adultery and openly spoke of indecent things in their poems, which were immoral in the highest degree. Drinking prevailed to such an extent that no house was free from it, and in gambling they beat every other people. In short they were a disgrace even to the beasts and the snakes of the desert.

But when the Holy Prophet rose to regenerate these people

and when he devoted his whole attention to the purifying of their hearts and cast his holy influence on them, he worked such a transformation among them in a few days that from their savage state they rose to be men and from the stage of men they advanced to the stage of civilization and thus progressing step by step they became godly men and finally they were so annihilated in the love of God that they bore every pain with the utmost resignation. They were subjected to various kinds of tortures, whips were lashed at them with great cruelty, they were made to lie on burning sand, they were put in fetters, deprived of food and drink for days until they were almost at the doors of death, but they only stepped forward at every affliction. Many had their children slaughtered before their eyes, many were hanged by the neck in the presence of their children, but a contemplation of the steadfastness with which they laid down their lives draws tears from the eyes. What was it which drew them so powerfully towards Islam and worked such a change in them that they threw themselves on the threshold of a man who once walked about in the streets of Mecca, a poor, solitary and helpless man? It was the hand of God that was controlling their hearts; it was the spiritual attraction of the Holy Prophet which raised them from the depths of degradation to the sublime heights above.

The wonder is that before they embraced Islam, most of them were the mortal enemies of the Holy Prophet and were thirsty of his blood. I cannot see there could be a greater miracle than that a poor, helpless and solitary man should have thus purged their hearts from malice and should have so drawn them towards himself that cast away their costly robes and having donned sackcloth presented themselves before him like humble servants.

Some thoughtless men bring the charge of *Jehad* against Islam and assert that all these men were compelled to accept Islam by dint of sword. These men have passed all limits in their injustice and in concealing the truth. Alas, why is it that they intentionally turn their face from the real facts. Our Holy Prophet did not appear in Arabia as a King so that it might be supposed that as he had with him kingly majesty and power, therefore the people flocked to his standard in order to save their lives. It was as a poor, helpless and lonely man that he began to preach the Unity of God and his own Prophethood. What sword had he then, the fear of which caused the man to adopt his religion? If they did not accept his religion of their own free will, the forces of which king were summoned and whose aid was sought to compel them to adopt the religion? O seekers after truth, know it for certain that these charges are fabricated by those who are great enemies of Islam. Consult history. Our Holy Prophet was that orphan boy whose father passed away shortly after his birth and whose mother also died when he was yet a child of a few months old. Then the child, who had with him the protecting hand of God, grew up under the care of God unsupported by man. During the days of his orphanage and helplessness, he even watched the sheep of some persons. He had no guardian except God. He was twenty-five years old, but not even any of his uncles gave his daughter in marriage to him, for apparently he had no means to support his family. He was quite illiterate and knew no trade or profession. When he attained the age of forty, his heart was at once drawn towards God. There was a cave, named *Hira*, at the distance of a few miles from Mecca. He went to that cave alone, hid himself there and worshipped God. He was thus one day secretly occupied in Divine contemplation, when God manifested Himself

to him and said : "The world has abandoned the path of God and the earth has become corrupt with sin, so I appoint you as My Apostle that you may warn the people and invite them to God before Divine punishment should overtake them." This message filled him with fear and he humbly said in reply that he was an illiterate person. Then God opened his heart and filled his breast with Divine wisdom and spiritual knowledge and illuminated his heart. His holy spiritual power attracted the lowly and the humble people towards him and they became his devoted servants but great and the haughty girt up their loins to oppose him until at last they even determined to put him to death. Many of his followers, both male and female, were killed and at last the house of the Holy Prophet himself was besieged. But who can destroy a man whom God wishes to save? God sent His Word to the Holy Prophet informing him of the intentions of his enemies, bidding him to leave the city and promising him His assistances at every step. The Holy Prophet, accordingly left the city in the company of Abu Bakr and the two hid themselves in a cave, called Thaur where they stayed for two nights. The enemy pursued them by following their footsteps and tracked them would go no further saying either they were in the cave or they had ascended to the heavens. But who can encompass the wonders of the Divine power? God so showed His power that in a single night the spider covered the whole mouth of the cave with its web and a pigeon made its nest at the mouth of the cavern and laid its eggs there. So when the tracker persuaded men to go into the cave, and old man among them cried : " This man is a fool. This web was at the mouth of the cave even before Muhammad was born. " Hearing this all dispersed and no body cared to examine the interior of the cave.

After this, the Holy Prophet escaped to Mēdina, where most men accepted him. This infuriated the Meccans still more, and they were sorry to lose their victim. Thenceforth all their efforts were concentrated on bringing about the annihilation of the Holy Prophet. The small band of Meccans who had accepted the Holy Prophet had also left their native city to seek protection in other lands and some of them had sought shelter under the King of Abyssinia. The few that remained in Mecca, being too poor to migrate, were bitterly persecuted and their cries of pain are even referred to in the Quran.

The cruelties that the Meccans perpetrated on the poor Muslims exceeded all limits. They began to murder poor women and tender orphans. Some women were killed so ruthlessly that they were tied by their legs to two camels which were made to run into opposite directions and thus the poor women were torn in two pieces.

When the barbarities of the inhuman infidels reached this limit, God, who at last takes pity on his people sent His word to the Holy Prophet saying that the cries of the oppressed had reached Him, that the faithful were now permitted to take up arms against the oppressors that those who had smitten the innocent with swords should perish by the sword, but that the faithful were not permitted to transgress for God did not like the transgressors.

This is the truth about the Islamic Jihad, but it has been most cruelly misrepresented. God is indeed tolerant, but when the mischief of a people exceeds all limits, God does not leave the oppressors without punishment and Himself brings into existence the means of their destruction. I do not know who told our opponents that Islam was propagated by means of sword. God says in the Quran, لا ابر اء نى ا ل دىن *i. e.,*

“There is no compulsion in the religion of Islam. “This being the commandment of God in His Holy Book, who was it who gave orders to exercise compulsion? And what means were there to constrain men to accept the faith? Does compulsion create in the compelled that devotion and steadfastness with which the followers of the Holy Prophet fought against overwhelming odds without receiving any salary? When they numbered two or three hundreds they fought against thousands, and when they numbered thousands they defeated millions. To protect Islam from the attacks of the enemy, they allowed their heads to be cut off like sheep. They bore testimony to the truth of Islam with their blood. They had so great a passion to spread the Unity of God in the world that they went to the deserts of Africa undergoing severe privations to preach the Unity of God there. Then suffering all sorts of trouble they went to China, not as warriors but as humble preachers, and their preaching was blessed with such good results that millions of men professed the faith. Then they came to India, clad like dervishes in sackcloth, delivered their message to the natives of Arya Varta so that many of them embraced Islam. And to the West they carried their message of the Unity of God to the farthest end of Europe. Say truly, was that the work of men who were driven into Islam at the point of the sword and who though professing to be believers were still infidels at their heart? Nay that was the work of men whose hearts were full of the light of faith and in whose hearts the love of God reigned supreme. What is the teaching of Islam? The chief object of Islam is to establish the Unity and majesty of God on earth, to extirpate *shirk* and to weld all nations into one people by bringing about a religious union among them. All other religions and all other prophets had their attention confined only to one people and one country.

If they taught any morals, their object only was that their own people alone should possess those morals. Jesus, for instance, plainly said that his mission was confined to the house of Israel, and when a woman who was not from the Israelites approached him saying 'Have mercy on me, O Lord,' he repulsed her saying, 'I am not sent but unto the lost sheep of the house of Israel,' and when she again humbly approached him with the same request, he again rejected her with the answer, 'It is not meet to take the children's bread, and to cast it to dogs'. But our Holy Prophet never said that he was sent only to the Arabs. On the other hand Quran says : قل يا ايها الناس انى رسول الله : *اللىم جميعا* i.e., Say, O Prophet, to the people, 'I am sent to the whole world'." But it should be remembered that Jesus cannot be blamed for having thus coldly repelled the woman for the time then was not yet ripe for a universal guidance and Jesus was accordingly commanded to confine his preaching to the Israelites and to have nothing to do with others. So, as I have said above, the moral precepts of Jesus were only addressed to the Jews. The law of Moses laid emphasis on tooth for tooth and eye for eye, and the object of this teaching was to establish justice among the Jews and to check them from transgression, because they, owing to their having lived in slavery for 400 years, had become hard-hearted and mean, and injustice formed the chief trait of their character. Similarly in the time of Jesus, God's wisdom demanded that the over-strictness with which the Jews had come to punish every offender should be remedied by enjoining upon them leniency and mercy and so Jesus laid great stress on forgiveness. Hence the moral teaching contained in the Gospel was only addressed to the Jews and Jesus had no concern with any other people.

The truth is that the moral teaching of Jesus is not only not based on universal sympathy, for while it sympathises with the offender, it does not sympathise with the offended, but it is also conspicuous by another serious defect. As the law of Moses goes to one extreme by laying too much emphasis on retaliation, the teaching of Jesus goes to the other extreme by enjoining forgiveness and pardon of the offender in all cases. These codes do not aim at the development of all branches of the human tree. The Pentateuch nourishes one branch while the Gospel confines itself to the development of the other branch, both being conspicuous by the absence of moderation in their teachings. As it is not expedient to punish the offender in every case, similarly it is inconsistent with a proper culture of all the human faculties to forgive on all occasions. It is for this reason that the Quran rejects both the extreme teachings and follows the golden mean by saying جزاء سيئة سيئة مثلها فمن عفى وأصلح فا جزاء علي الله *i. e.*, the punishment of an evil should be proportionate to the evil done, as the law of Moses teaches, and the teaching of forgiveness as given in the Gospel should be followed only when it is productive of good results and when the offender is likely to profit by forgiveness and to reform himself. Otherwise the law to be followed is that which is given in the Pentateuch.

(Vol. VII. R. R. 1903.)



The object of the Promised Messiah's Advent.

In a manuscript note found in his papers after his death, the Promised Messiah thus describes the object of his advent:—

“In my statements one will not find even a single word against the British Government. We are grateful to this Government, for it has given us peace and security. As to my claim, I deem it necessary to state this much that I have not arrogated to myself this office, but have been chosen by God so that I may remove errors and false impressions, clear up complicated problems, and reveal the light of Islam to other nations. It should be borne in mind that the disgusting picture of Islam which is being presented by our opponents is not the true picture of Islam. On the other hand, it is a brilliant diamond every corner of which is bright with lustre. It is like a big castle which is illuminated by a large number of lamps; so that each window reveals a different lamp. It is not only on one side that we see the heavenly light of Islam; its eternal lamps are visible on all sides. The teachings of Islam are a lamp; its spiritual power is a lamp; the signs of divine assistance accompanying it are each a lamp, and the person that comes from God to show its truth is also a lamp. A great part of my life has been spent in the study of the scriptures of different people and I say truly that I have not found the teaching of any other religion on a par with those of Islam, whether those teachings pertain to the articles of belief, morals, domestic economy, political administration, or virtuous deeds. I do not say this because I am a Muslim, but because truth compels me to bear this testimony. And this testimony of mine does not come too late, but it is given at a time when the different religions of the world are matched against one another in deadly contest. I am

informed that this contest is destined to end in the victory of Islam. It is not the things of this Earth that I speak of, because I am not of this Earth. I say only what God has put in my mouth. The people of this Earth may be thinking that Christianity or Buddhism will be future religion of the world, but they are mistaken. It should be remembered that nothing happens on this Earth until it is decreed on heaven. So the God of heaven informs me that at last the religion of Islam will conquer the hearts. In this contest for religion, I am commanded by God to sound a note of warning for all seekers after truth. I am like a man who gives notice of a band of raiders that intend to attack a village unawares. He who hearkens to his voice saves his property from the ravages of the robbers, but he who turns a deaf ear to his warning is plundered. There are two classes of robbers in our time. There are some of them that attack us from without, and there are others that attack us from within, but only he is robbed who does not put his property in a secure place. To-day the only place where one's property of faith will be safe from the hands of the robbers is a knowledge of the excellences, the spiritual power and the living miracles of Islam and the recognition of the man that has been deputed to act as the shepherd of the flock of Islam. The old wolf is still living, it is not dead, and it will certainly carry away the sheep which goes astray from the flock.

"O servants of God, you know that when rain does not fall for a long time and a long draught sets in, the result is that even the wells begin to dry in the end. So just as in the physical world rain from heaven stirs up the waters of the earth, similarly in the spiritual world the heavenly water (*viz.*, Divine revelation) refreshes the wits of man. And this age stood in urgent need of this spiritual water.

"I have been sent by God just in the time of need, when many people of this age had become like the Jews of old. They have not only abandoned righteousness, but have, like the Jews of the days of Jesus, become the enemies of truth. Consequently God has correspondingly called me Messiah. It is not only I that called the people of this age towards me, but the age also called me." (Vol. XI. R. R. 1912.)

Why a Prophet of God needed at the present age?

Who can then breathe life into this dead world of ours? Who can bring back to this earth the faith that has departed from it? The mere preaching of a book will not do. None but a Prophet can regenerate this earth. Prophets have breathed life into dead humanity in the past and if the world is to be regenerated now, it must be regenerated by a Prophet. That Prophet has already appeared. It was Ahmad of Qadian. He showed thousands of signs, which brought conviction to those who witnessed and pondered over them. But this is not all. Many of his powerful prophecies still await fulfilment. They are prophecies whose fulfilment will be witnessed not by the people of a single country, but by the inhabitants of all lands. When the world will study these prophecies and their wonderful fulfilment, and when it will ponder over the numerous heavenly signs which God showed in his favour, it will see God and the result will be that a transformation will be wrought in the beliefs and religious ideas of men and the outcome of all this will be the setting in of a millennium of peace and righteousness on the earth. That millennium has already set in but only a keen eye can discern the moon of the first night.

He came with another weapon. The greatest evil to-day is the pernicious doctrine that the son of Mary is the Son of God or God Himself. A large portion of the human race holds this doctrine and strenuous efforts are being made to convert the whole 'pagan' world to this belief. In short this setting up of the son of a woman as God is the most malignant cancer that is eating into the frame of the human race and it was to root out this cancer that the Promised Messiah came into this world. He gave powerful arguments to show not only that Jesus did not die on the cross, but was alive when he was taken down from the accursed tree, but that he died natural death and lies buried in the Khan Yar Street, Srinagar. This is a truth which the world will soon recognise and then will be sounded the death-knell of Christianity. These things may appear to be wonderful, but now God has willed that an end should be put to the worship of Jesus as God and nothing can thwart the will of God. It is impossible to reform Christendom as long as it holds to the belief that Jesus was God or the Son of God. The purpose of Ahmad's advent was to bring Jesus down to the level of ordinary mortal's and accomplished the object of his advent by pointing out the grave in which the supposed God of the Christians has lain buried for the last 1900 years. God has ordained that the tomb of Jesus should also prove the grave of Christianity. The supposed death and the so-called resurrection of Jesus constitute the beam on which Christianity rests and it must fall as soon as the beam is removed. It can not survive the beam for a single day. Let not the reader think that Christianity will take a long time to fall. It does not take its stand on any solid ground. The whole fabric of Christianity, stupendous as it is, rests on a very frail support, *viz*, the supposed events of the death and resurrection of Jesus. As soon as it is shown that Jesus was not

dead when he was taken down from the cross and that he left his tomb because he was alive when he was laid in it, Christianity will cease to exist. Those who will give even a slight consideration to the evidence given in these pages from time to time will have no hesitation in admitting that the so-called death and resurrection of Jesus and his subsequent ascent into the heavens are only myths devoid of all truth and that the fact is that Jesus did not die on the cross.

When the world will see the hollowness of the foundation on which Christianity stands, it will at once renounce it and believing in the true, living God, the God of Islam, it will begin to follow the pure teachings of Islam. Then will be ushered an era of righteousness and peace. The world that has so long adored the false deity of the Christians will eagerly welcome the truth and will zealously follow it.

In short, the present condition of Christendom called for a Prophet. The world was so sunk in error and vice that none but a Prophet could regenerate it. It has ever been a law of God to raise a Prophet when vice and error have corrupted the world and it was in accordance with that law that He raised Ahmad in the present age. The very fact that the present age sorely needed a Prophet is an evidence of his truth. God spoke to him as He spoke to the Prophets of old and aided him in every undertaking as He aided His former Messengers. He preached that law had been completed in Islam and that all truths were embodied in the Holy Quran and that, therefore, every one who wished to follow the true and perfect faith should follow the religion of the Holy Prophet of Islam (may peace and the blessings of God be upon him). He taught that all the spiritual blessings could be obtained by following the Holy Quran, which was now the only Book for the guidance of mankind and offered

himself as an example of how one could attain the highest spiritual blessings by following the teachings of the Holy Prophet of Islam (may peace and the blessings of God be upon him). He was a Prophet because he being inspired by God, published hundreds of prophecies which came out true and his revelations contain many more prophecies which pertain to both near and distant future so that even those who have not seen him may see his truth by witnessing the fulfilment of his mighty prophecies published beforehand. He, by his advent, established the truth not only of the Holy Prophet of Islam (may peace and the blessings of God be upon him) but also of all the Prophets of God, so God raised a Prophet in this age, so that by seeing the truth of his revelations, the world may also believe in the truth of the former Prophets. Nay, God raised him to reveal His own hidden face to the world. If God spoke in the past, many had begun to ask themselves, why is it that His voice is not heard to-day? So God spoke to him, revealed to him many secrets of the future and gave him many powerful prophecies, so that the world, by seeing the fulfilment of these prophecies, may know that God does exist and that He still speaks as He spoke in days gone by, to Abraham, Moses, Jesus, Zoroaster, Buddha, Krishna Confucius, and lastly to Muhaminad, the greatest Prophet that the world ever saw (may peace and the blessings of God be upon them all.) God chose a follower of Islam to be the recipient of His new revelations so that the world may know that to-day the only religion by which one can attain salvation is Islam. This Prophet exposed the errors into which the followers of all religions, the Muslims not excepted, had fallen and thus invited the world to accept the true faith of Islam. He has dealt blows to Christianity which it can not survive and the propaganda started by this Prophet is, with the grace of God, destined to make Islam

victorious over all other religions of the world. Let nobody despise it on account of its smallness, for are not all beginnings small ?

(Vol. X R. R. 1911.)

The Promised Messiah as Moon of the Prophets as well as Sun of the Prophets.

In one of his revelations, Ahmad was very aptly described as **قمر الانبياء وشمس الانبياء** "The Moon of the Prophets as well as the Sun of the Prophets." He was the Moon of the Prophets, because as the Moon receives her light from the Sun similarly Ahmad received his light from the Holy Prophet of Arabia, may peace and the blessings of God be upon him. And he was the Sun of the Prophets, because as the Sun makes other bodies shine, similarly his personality made manifest to the world the truth of other Prophets. The truth of the former Prophets had become obscure in the eyes of the world and serious doubts begun to be expressed as to the genuineness of their claims. Their miracles were openly denied and the wonderful works wrought by them were regarded as no better than myths. God saw this and He sent Ahmad as a Prophet in this age and demonstrated his truth by powerful signs and wonderful prophecies, so that the world, by witnessing with their own eyes the truth of the Prophet of their age, might also see the truth of the former Prophets. Ahmad could not be a Sun to other Prophets, unless his own truth had become as clear as the midday Sun. So God showed many a mighty signs of his truth and established his claims by means of hundreds of powerful prophecies and when his truth shone like the meridian sun he became the Sun of the Prophets, inasmuch as his personality made manifest the truth of the former Prophets. Thus he was both the Moon and the Sun of the Prophets.

(Vol XIII R. R. 1914).

One of the earliest prophecies of the Promised Messiah and its wonderful fulfilment.

The *Barahin-i-Ahmadiyya*, the first work of Ahmad, which was published as far back as the year 1880, is a repository of his revelations which teem with wonderful prophecies. The book was written by Ahmad at a time when he led a solitary life in his village and was unknown to the world at large. It was printed in a Press at Amritsar, the proprietor of which was a Christian gentleman Rev. Rajab Ali by name. Ahmad had not a single disciple at that time and used to go in person to Amritsar to correct the proofs of his book. One of the revelations contained in the book runs thus—

بغرام کہ وقت تو نز دیک رسید و پائی محمد یان بر منار بلند تر معکم افتاد

“Walk on the earth with a joyous and lively gait, for the time has now drawn nigh and the foot of the *Muhammadees* is established on a lofty and steadfast tower.”

Commenting on this revelation, Ahmad says, in the fifth part of the *Barahin-i-Ahmadiyya*, written in 1905 and published in 1908—

“By the word *Muhammadees* in the above revelation are meant the Muslims belonging to the Ahmadiyya Movement, for according to another revelation published in the *Barahin-i-Ahmadiyya*, the other sects which are called Mussalmans must decline day by day. Such must also be the case with the sects that are outside Islam. This is clearly told in the Word of God contained in the *Barahin-i-Ahmadiyya*. It runs thus—

يا عيسى انى متوفىك ورافىك الى و مطهرى من الذين كفروا و جا
 عل الذين اتبعوك فوق الذين كفروا الى يوم القيامة

'O Jesus, I will cause thee to die a natural death, and will raise thee toward Myself and will free thee from the charges of those who believe not, and will place those who follow thee above those who believe not, until the day of Resurrection." In this revelation, the name *Jesus* is applied to me, and by the words 'Those who follow thee are meant my followers. In the Holy Quran, this prophecy pertains to Jesus, son of Mary, and the words 'those who believe not' refer to the Jews, who, in fulfilment of the prophecy, went on decreasing day by day. By revealing the same verse with reference to me and my followers, God means to indicate that it has been decreed that all those that are outside of this sect shall go on decreasing day by day and all other sects of Islam shall also diminish, *i.e.*, they shall either join this sect or go on lessening. In short, the opponents of this sect shall meet with the same fate which the Jews met in time past, and this sect shall excel all both in numbers and the power of its faith. The fulfilment of this prophecy has already begun in an extraordinary way, for at the time of the publication of this prophecy in the *Barahin-i-Ahmadiyya*, I led a life of complete obscurity and could not claim even a single follower, while, by the grace of God, my followers are now numbered by hundreds of thousands. The sect is progressing by leaps and bounds and the causes of this are the heavenly visitations which have made this land a prey to death. The revelation following it is : 'The Holy Prophet Muhammad is the chief of the prophets' The next revelation says : 'God will set right all thy affairs and will grant to thee all thy desires.' These are very important prophecies, for they were made at a time when no affair of mine was right and no

desire of mine had been attained. Now during the 25 years that have elapsed since, so many desires of mine have been attained that it is difficult to count them. God has made this wilderness, Qadian, the assembling place of nations, so that men of different countries gather together here. And He did such works as no human being could foresee. Hundreds of thousands of men have accepted me so that my followers are now to be found in every nook and corner of this country. This is not all. The seed has also been sown in Arabia, Turkey, Egypt, Persia, Europe, America &c., and many men from these parts of the world have joined the Ahmadiyya sect. It is hoped that the time is drawing near—nay, the time is fast approaching—when the people of the forenamed countries and continents shall have full share of this heavenly light. The backs of our ignorant enemies who called themselves Maulavies have been broken and they have failed to defeat the heaven's purpose by their intrigues, plots and stratagems. Now they have despaired of bringing to naught this Movement and everything which they sought to destroy has been set right. So God be praised for this."

(Vol. XI R. R. 1912.)

A new year's call to Christendom.

In the name God, the Munificent, the Generous. We praise Him and invoke His blessings upon His noble prophet.

A Call to Truth.

"Tell them that if God had begotten a son then I should have been the first to worship him."

This appeal is addressed to the ministers of the Christian Churches in all humility and respect. Truly, if Jesus Christ (peace be on him) were really the Son of God or God Himself, then I should have been the first to worship him and to proclaim his godhood in all the land. And though I might have suffered harm and met with death, or been killed or torn to pieces for his sake, still I would not have desisted from calling the people to him and proclaiming his godhood. But, O my dear ones—may God have mercy on you and open your eyes—know you for certain that Jesus (peace be on him) was not God. He was only a prophet and nothing more than a prophet. And I swear by God's Omnipotence that I bear such a true love for him as is never possible for you to experience, and the glory in which I see him, it can never be yours to discern. There is not a shade of doubt that he was one of the beloved and approved prophets of God, one of those upon whom a special blessing descends from God, one who is purified by God's own hand. But never was he a God or the Son of God. I say not this from myself, but from God, the Master of the Earth and the Heaven, who has manifested Himself to me and made me the Promised Messiah of the latter days. He has spoken to me saying that the truth is that Jesus Son of Mary was neither God nor the Son of God. He has spoken to me saying that the prophet who came with the Quran and invited men to Islam was a true prophet and that it is he at

whose feet lies salvation, and that without obedience to him never, never can any soul attain to any spiritual illumination. And when my God made manifest to me the rank, the dignity and the greatness of that prophet a thrill came over me and a shaking fell on my body, for while men had exceeded the proper bound in their praise of Jesus, so much so, that they had made him a God, they had failed to recognise the dignity of the other Holy Prophet in the measure it ought to have been recognised, and have failed to this day to realise the proper height of his greatness. He was the one prophet who planted the seed of monotheism in so effective a way that to this day it has not again been lost. He was the one prophet who came at a time when the whole world had gone astray and left it when like a sea he had flooded the earth with the truth of the Unity of God. He is the one prophet on whose behalf, God in all ages has been manifesting His jealousy and showing thousands of miracles and signs to corroborate his truth. Similarly, in this age God's jealousy has been awakened and awakened more than in any previous age, because now the said Holy Prophet has been much traduced. He has accordingly sent me as the Promised Messiah, so that I may bear witness to the world regarding the truth of that prophet. If my claim were unsupported by evidence, I were surely an impostor. But God, by His signs, has born witness to my truth, such, that from the East to the West and from the North to the South, the like of them can not be found. The dictates of justice and godfearingness, therefore, require that men should accept me and all my teachings. God has shown such signs in proof of my truth that if the same had been shown to those people who in former days met with death by fire and flood and storm, they might have escaped their doom. But to what should I liken the people of this age? They are like that wretch who has eyes but would

not see, who has ears but would not hear, who possesses intelligence but would not understand. I weep for them and they smile at me. I offer them the water of life, while they cast fire at me. God has manifested Himself to me not by His words alone, but also by His works. He has shone upon me and has manifested and will manifest, for my sake, such works as are never manifested for any, save that he is a recipient of special favour. Men abandoned me but God accepted me. Who is there who can rival me in producing such signs? I have been made manifest so that God may be made manifest through me. He was like a hidden treasure, but now by sending me He has resolved to seal the mouths of the atheists and disbelievers who denied His existence. But to you, dear ones, who seek the true God, I bear the glad tidings that the true God is He, Who revealed the Quran, who has shone upon me and is ever with me.

Ye, Ministers of the Christian Churches !

I adjure you in the name of that God, Who sent down Jesus the Christ, and remind you of and adjure you by that love which you claim to bear to him, whom you call Jesus Christ, the son of Mary, that you for once do carefully go through my book "The Haqiqat-ul-Wahi," letter by letter from beginning to end. And should any learned man, in good faith, ask for the book and vouch that he would carefully study the same from beginning to end then I am prepared to send the book to him free of cost. And if the book fails to bring him conviction then I entertain every hope that God would show him some other sign, because He has promised that He would fulfill His signs upon this age. And with this I conclude and pray that God may be with those who seek truth—Amen.

Their humble servant,

MIRZA GHULAM AHMAD,

20th March, 1897.

Qadian, Dist. Gurdaspur.

Note :—For further information, write to Khalifatul Masih, Qadian, Punjab, India.

Ahmad's Teachings to his Followers.

(Translated from Urdu by Mowlie Abdur

Rahim Dard, Saheb M. A)

He who wishes to become a follower of mine must embrace the religion of Islam and follow the Book of Allah, the Holy Quran, and the ritual of our leader, the best of men. He must believe in Allah the Benevolent and the Merciful and His Holy Prophet. He must believe in the day of Judgment, the day of Resurrection, Heaven and Hell. He must promise and profess that he would never wish for any other religion except Islam and that he would live out in his life this religion which is the religion of nature and that he would stick to the Book of Allah the Omniscient, and that he would mould his life so as to act upon the Sunnat and the Quran and whatever was practised by a majority of the dignified Sahaba. He who leaves all these three gives himself up to the flames of hell; his end shall be ruin and destruction.

Know ye brothers! that true faith is never realised but with good actions and the fear of God. So he who leaves such actions intentionally and out of vanity is held faithless in the sight of the Almighty. Fear God, O brothers! and hasten towards good actions and shun the evil deeds before you die.

Let not the beauty and freshness of this world delude you and let not the brilliancy and splendour of this house make you vain and proud, for it is a mirage and its end is destruction. Its sweetness is bitterness. Its profit is loss. And those who seek its grandeur are like the target of a lance; and those who wish for its greatness are like one pricked by a thorn. And he who falls upon its wealth; gets himself away from the first principles of

goodness. And he who reaches its top, strays from the right path. Surely its light is darkness and its help is tyranny. So incline ye not towards it body and soul ; for it drowns its swimmer and is worse than a flood. And aim ye not at it with the intention of a zealous person, void of religion. Make it but a servant in the cause of religion and not a friend. And covet not much that ye be the wealthiest of men, the richest and the most prosperous. And forget not ye the portion of your religion or ye shall get not a jot of a ray. Of a certainty has the world devoured your fathers and the fathers of your fathers. How can then ye expect that it would leave you and your wives and your children?

And out of the grudge of the self make ye not an enemy of any one as do the foolish.

Prefer religion to the world, and be ye not like those who fear men and not Allah and follow their own passion and forget His will. They seek honour in the eyes of worldly men and that is no honour but disgrace.

Ye are the witness of Allah so hide not the witness. Tell His creatures that the fire is blazing and they should beware of it ; countries are being destroyed with pests and they should not approach them. Surely the world is a valley full of trees and its tigers are wild and furious ; wander ye not therefore in its ways. And prevent ye your passions from their boldness and impudence. Purge your souls and whiten them like silver and leave them not unless they be washed of all dirt and filth. And verily he who has purified his soul has succeeded, and he who has defiled it has failed. And depend not ye upon the Baiat (simple initiation ceremony) without being pure and pious ; ye are like a girl who is married too early and possesses nothing except her natural equipment. And seek not ye the fountain of heavenly knowledge from those who are not given the eye of sagacity. And stick ye

to me as do the blossoms to a tree that ye may develop from a blossom to a fruit.

Purge ye your souls from all sorts of ill-will and bitter hatred. And break ye not your words after ye have made a covenant. And be ye not slaves to your passions after ye have made them your slaves. And be ye of those devotees of Allah who do not perjure when they swear, who do not remain hypocrites when they agree with any one and who do not abuse after having loved any one. Follow ye not the dictates of Satan the accursed. Disobey ye not your Creator and your Sustainer, the Benevolent though ye die of pain and torment. To Allah be ye more obedient than shadows and purer than pure water. And admonish ye with actions and not with words. Hold your tongues. Purge your hearts. Turn ye to your Imam when ye quarrel with each other, and when he decides your case be satisfied with it and leave off all enmity. And if ye be not satisfied, ye believe then with tongues and not with hearts. Fear ye, therefore, lest your labours should come to naught on account of your persistence in sin. Wake ye up that ye might not go astray from the right path after being led to it. Live ye for your Creator and Sustainer.

(Vol. XVI R. R. 1917.)

The Grand Mystery underlying the unusual birth of Jesus Christ.

(By Sahebzada Mirza Bashir Ahmad Saheb M.A.)

Of the many favours and blessings of God upon mankind, prophethood is undoubtedly the best and the highest. It is a favour not only to the one who directly receives it from on high, but also to those people among whom some one is raised to this

exalted rank. Is it not simply grand to have one among us who enjoys close communion with the Maker of the earth and the heavens and receives His powerful and soothing word? No earthly greatness can compare with this blessing of God. The world of to-day can little realise the beauty, the charm, the fascination, of having a prophet of God moving among the people. Imagine, if you can, dear readers, the pleasure of becoming the chosen people of God who is the King of kings and with whom nothing is impossible. But no. The world of to-day is dead—dead without any apparent signs of life. Ask us what is the charm of having a prophet of God among us; for with us these feelings are not dead. We have seen a prophet of God with our own eyes, we have heard his words, we have lived with him, and have felt the pleasure of loving and being loved in return. Even now as I pen these words, his figure glides before my eyes and sends a thrill of pleasure through my frame. I see a smile playing on his beautiful lips. By Heaven, I do see all this with my eyes. Great indeed was the bliss when Ahmad, the Prophet of God, moved among us. He talked to us of the great love of God and spoke to us kind words of encouragement and sympathy. We felt as if we lived in a new world. Under his holy influence we began to actually feel the presence of God among us. Ahmad watched over us like a father and we resigned ourselves to him like dutiful sons. But those happy days are gone. He lies buried under a heap of earth and we are left to fight our way alone through the hostile elements of the world. But to return to the subject. As I have already said, prophethood is the greatest favour of God in this world. Whenever God wants to make some people His chosen favourites, He opens the door of prophethood to them just as He did to the children of Israel. He first raised among the Israelites Moses who gave them a law. After Moses

He raised among them prophet after prophet to keep them in the ways of religion and truth. But the Israelites repeatedly angered their Lord Who, however, out of His mercy, pardoned them and did not withdraw His blessing from them. Again and again did they, rebel, and again and again did He pardon them, but with a warning that if they persisted in their evil course they would lose His favour. But the hard hearted Jews did not mend their conduct; they stuck to their evil practices. God raised among them His prophets to show them His favour, but they turned against these very prophets and began to put them to serious troubles. This was going too far. So far God had generally connived at their wicked deeds, and if He ever punished them, the punishment did not appear in the form of the withdrawal of the blessing of prophethood. But now He meant to do this. First He raised among them John who was the son of Zechariah. This John was born to Zechariah when the latter was too old and infirm to beget a child. His wife too was apparently quite barren. Thus all the worldly means for the birth of a child were missing. But Zechariah prayed to his God to bless him with a male child; and God granted his supplications. So John was born, but as already stated, he was born under such circumstances that he can hardly be attributed to the house of Israel, for though born of Israelite parents his birth was in the form of a miracle which had taken place under the special bounty of the Almighty God. This was the first step in the transference of prophethood from the house of Israel, for John, though to all appearance an Israelite, was not a true Israelite, as already explained. The first step was taken and the Jews were given a forewarning of the impending change. But they stuck to their old ways. The warning was thrown to the winds. Then followed the second and the last step in the act of transference. Christ was born of a woman who had never

known a man. Mary was indeed an Israelite, but the line of family is determined by the father and not by the mother. Hence the laws of society cannot call Jesus Christ an Israelite though at the same time it cannot be denied that he was strongly related to house of Israel : for was not his mother an Israelite ? Thus though Christ was not really an Israelite; yet in the absence of a father he may with some truth belong to the Israelite stock. But with all this, feeble as the relation of Jhon was with the Israelites, that to Jesus Christ was feebler still.

Now by making Christ His Prophet, God meant to show the rebellious Jews that the hour of the complete transference of prophethood from them was fast approaching. The second step was already taken and an open warning was given. But woe to the stiff-necked Jews, who heeded not this change, but turned a deaf ear to the warnings of the Lord. Had they repented and turned penitent, they would have been allowed to bask in the sunshine of Divine favour a little longer. But their doom was sealed. Him who was a living warning of God, but who would have proved their deliverer had they listened to him, they rejected. Nay, they did more. They fastened him on a cross and resolved upon putting him to an accursed death. This heinous act on their part filled the cup of their iniquity to overflowing and their knell was sounded ; the next prophet was a son of Ishmael.

The Quran has very beautifully described this gradual process of the transference of prophethood from the Israelites in Sura Mariam where the births of John and Jesus Christ are mentioned in their natural order with all the necessary details, a careful study of which reveals the sublime mystery underlying the unusual birth of Jesus the Christ.

(Vol. XVI R. R. 1917.)

Jewish Massacres.

One hundred and forty thousand Jews killed in the Ukraine in the last February June pogroms. Why? Merely because they were not Christians. Who were the murderers? The meek lambs of Jesus! I wonder why the Universal Sympathisers of Europe and America are not stirred up over this atrocity as they are on exaggerated stories of the so-called Armenian Massacres. They say Islam was spread with sword. Now pray what has Christianity been spread with among the Jews living right in the centre of Christian civilization. Look and consider 140,000 Jews—men, women and children—massacred by the Christians. And this is not the only occurrence, but a chain of such massacres goes back through centuries and centuries ever since the Jews began to pour into European countries. Poor Jew—he is suffering all this for crucifying one Christ and denying the other (Muhammad, the Master-Messiah) and here has appeared another Messiah from Allah—"Ahmad" of India—Will they believe him to get blessed once more? I hope they will. In the story of the Jews is a great Lesson for the Moslems of the age. Do not reject your Messiah, my brethren, but welcome him and save your future generations from everlasting havoc. 500 more slain, and Ukraine, a scene of renewed Death and Destruction, was reported on August 1, 1921.

(THE MUSLIM SUNRISE.)

A Message for the Sikhs.

(*By Moulvie Sher Ali Saheb B. A.*)

As the Promised Messiah was to be raised in the latter days as a Messenger of God to the followers of all religions, God gave the glad tidings of his advent to the holy Founders of all the

revealed religions and we find prophecies about his advent in the sacred writings of all the principal religions of the world. Thus we have prophecies about him in the sacred writings of the Muslims, Christians, Jews, Hindoos and Buddhists.

We also find that besides the holy founders of the great religions of the world, other saints also predicted his advent, and among the latter may be mentioned the well-known names of Shah Niamatullah Wali of Delhi and Hazrat Baba Nanak of the Punjab. I will discuss here the prophecy of the latter for the benefit of the Sikh Community of the Punjab who profess to be his followers. But before I come to Baba Nanak's prophecy, I may point out here that he was not the founder of a new religion but was only a follower of Islam, as Ahmad, the Promised Messiah, proved conclusively from his life, practice and teachings. Baba Nanak declared Islam to be the only true religion, and the Holy Quran to be the only book which deserved to be followed and he not only exhorted his disciples to follow the Holy Prophet of Arabia (May peace and blessings of God be upon him) but himself accepted him as a true prophet of God and acted upon his teachings. A few sayings of Baba Nanak from the sacred writing of the Sikhs will leave no doubt as to his being a Muslim. He is reported to have said.

پاک پڑھو کلمہ رب دا محمد نال ملای
 ہو یا معشوق خداے دا ہو یا تل الہی

"Recite the *Kalima* of God, adding to it the name of Muhammad, who was the beloved of God and sacrificed his very self or God." (Bhai Bala's *Janam Sakhi*, p. 141.) Herein he exhorts others to believe in the well-known Muslim formula of faith : "There is no God but Allah and Muhammad is His Mes-

senger." In *Janam Sakhi Kalan*, the oldest of the *Janam Sakhis*, we find the following words of Hazrat Nanak:—

تو ریت - زبور - انجیل - قرآن - پڑھ دے سن دیکھ وید
رہی قرآن کتاب کل یگ میں پروار

"The Torah, the Psalms, the *Injil*, and the Vedas have been read and seen. There remains the only 'Book,' the Quran, which can serve as a perfect guidance for men in this age of iniquity."

Again, he says,

پنج وقت نماز گزارین پڑھو کتب قرآن
نانک آکے گورسد بھی رہیو پینا کھانا

"Say the five daily prayers, and read the Book, the Quran. The tomb is calling thee, says Nanak, and thou wilt have to give up eating and drinking". (The Garanth Ad Sri Rag Muhallah I.)

As to Baba Nanak's practice of the Islamic teachings, the following few quotations from Sikh Scriptures will suffice : *Janam Sakhi Kalan*, the oldest *Janam Sakhi*, says on p. 203, line 25.

کن دج انگلیان پائے کے تب نانک دنی بانگ

"Nanak put his fingers into his ears and recited the *Azan* (the Muslim call to prayer)." Speaking of Nanak's pilgrimage to Mecca, Gurdasji says in his well-known book the *Waran* on p. 13, line 2:—

با با پھر مکہ گیا نیلے بستر دھا رے بن و الے
عصا ہتھ کتاب چیم کوزہ بانگ مصلے دعاری
بیٹھا جائے مسیت وچ جتے حاجی حج گزارے

"Then Baba went to Mecca, having put on blue clothes, as is the custom with Muslim *dervishes*. He had a staff in his hand and the Quran under his arms and he also took with him a jug

for performing *Wuzu* (ablutions for prayers) and a prayer-carpet. He went and sat in the Mosque where the pilgrims perform their pilgrimage." We further learn from Bhai Bala's *Janam Sakhi* that Baba Nanak went on pilgrimage to Mecca on receiving a command from God, for on page 136 of that book we are told that he received the following revelation from God:—

اے نانک حضرت مکہ مدینہ کا حج کر

"O Nanak, perform the pilgrimage to the sacred Mecca and Medinah."

Baba Nanak not only twice undertook the arduous journey to Mecca under very trying conditions, but also performed other religious exercises peculiar to the Muslims, such as *Chilla* which he performed at certain Muslim shrines in the Punjab. A living proof of his being a Muslim is to be found in his *Chola* which is still preserved by the Sikhs at Dera Baba Nanak as a sacred relic of their holy Master. This *Chola* was worn by Baba Nanak in his life-time, and on that *Chola* he had written some of the verses of the Holy Quran and the Muslim declaration of faith which runs as follows:—

"I bear witness that there is no God but Allah and I bear witness that Muhammad is a servant of God and Messengers." Among the Quranic verses on the *Chola*, we find the following:—

ان لا اله الا الله

"Verily the true religion with God is Islam."

In short, there is no doubt as to Baba Nanak being a true Muslim. He was not only a Muslim but one of the Muslim saints, and like many other Muslim saints he, under divine inspiration, foretold the advent of the Promised Messiah.

In Bhai Bala's *Janam Sakhi* we meet with the following prophecy:—

Mardana asked, "Will there ever appear one like unto Guru Bhagat Kabeer?"

Then Guru Nanak replied. "O Mardana ! there will appear a land-owner. He will come after one hundred years have passed. His trust will be in the One God."

Then Mardana asked, "At what place and in what country will he appear?"

Guruji replied "O Mardana ! he will appear in the Parganah of Batala. Hear, O Mardana ! the holy ones of God are of one type but he (the Promised one) will be greater than even Kabeer." Saying these things to Mardana, Gurujee proceeded towards Mount Sinai.

Such is the prophecy which we find recorded in the Sikh sacred literature, and we earnestly invite to it the serious attention of the Sikh Community. The Guru not only foretold the appearance of a holy man in general words, but also gave definite particulars about the place from which he was to rise and the class he was to belong to. he also told that his advent was not near at hand and that it was to be expected in the period which was to follow the first hundred years after him. Though Baba Nanak did not give the exact date of the appearance of the Promised one, yet he indicated this much at least that he was not to appear in the first century after him but in the period that was to come after that century. He also pointed out that the Promised one was to be much greater than the man than whom, according to Mardana, no man coming in after years could be greater. The Baba further stated that God was to be the only support of the Promised one; in other words, he was not to come with any worldly glory or with any political power, and the only means of his advancement was to be divine help.

Rejoice, O Sikhs ! for the prophecy of your Guru has been clearly fulfilled. In the very Pargana of Batala there appeared a holy man—a prophet of God—who came from the very class which your Guru had named, the class of landowners. He did not come with any worldly glory or political power. His sole trust was in God and it was God who helped him and made his work a grand success. My Sikh brethren, come, hastening to Qadian, in the Batala Tahsil, for it was here that the Promised one made his appearance. Come and visit the scene of the fulfilment of your holy Guru's wonderful prophecy. It was truly a wonderful prophecy and certainly it came from Divine Source. You are a simple, plain people, and God gave you a simple, plain prophecy for your guidance. So hasten to profit by it, if you truly esteem the utterances of your holy Guru. Here is a good chance for you not only to accept a true Messenger of God, but also to proclaim to the world the righteousness of your revered Master. The fulfilment of this prophecy furnishes you with an excellent instrument to demonstrate to the world the fact that your Guru was really a holy man who enjoyed communion with God, for who else but God could communicate such a deep secret to him in such clear words? Rejoice then, O Khalsa, and accept the Promised Messenger of God who appeared in the Batala Tahsil in accordance with the prophecy of your Guru.

In the *Granth* we come across another prophecy of Guru Nanak. It speaks of the death of Lekh Ram who was murdered at Lahore in March, 1897, in fulfilment of a remarkable prophecy of the Promised Messiah. That was a great sign of the Promised Messiah and when it was witnessed, his followers sent him hearty congratulations from all sides, many of them coming to Qadian to offer him their heartfelt congratulations in person. The prophecy in the *Granth* further states that the Promised one will be

Isa (Jesus) and that he will be raised for the whole world. The following are the original words of Baba Nanak as recorded in the *Granth*, the most Sacred Book of the Sikhs :—

پنوا شس کا کاٹا سیسا — شری اس کیٹ جکت کے عیسی
 پھر پن برشت گن تے بھئی — سب من آن دوہائی دی
 دھنیو دھن لوگن کے راجا — وشنن واہ غریب ہوازا

“He cut off the head of the enemy and was the *Isa* (Jesus) of the whole mankind. Then angels rained down flowers from heaven and all men offered their congratulations and all men declared, “Blessed be he who is the destroyer of the wicked and the friend of the poor.”

It is curious that many of the prophecies about the Promised Messenger describe him as the destroyer of the wicked and the patron of the lowly. For instance, the Promised Krishna has been described as *دروکوپال* i.e., the destroyer of the swine and the nourisher of the cows. Strange to say that besides the heavy death roll of humanity, due to various visitations, most of those who stood up against him have already fallen victims to the wrath of God while those who accepted him and offered their submission to him in all humility have received spiritual nourishment under his tender care.

It is hardly necessary for me now to draw the attention of my Sikh friends to their duty. They profess to love their Guru and claim to be his followers. Their Guru being inspired by God, prophesied the advent of a holy man in the Pargana of Batala. He was to belong to the class of land-owners and his sole trust was to be in God. He was to be the *Isa* for the whole world and one of his signs was to be the murder of an enemy upon which he was to receive congratulations from all quarters. That holy man, that *Isa*, was no other than Hazrat Mirza Ghulam Ahmad of Qadian, Tahsil Batala, and it is the duty of every true follower

of Guru Nanak to accept the Promised one and enter into his fold. If he fails to do this, he is false in his claim to be a follower of Gurn Nanak and will be called to account for rejecting the Heavenly Messenger who not only himself established his truth by mighty signs but about whom prophecies were to be found in the previous Scriptures—prophecies which have all been clearly fulfilled.

The fulfilment of Guru Nanak's prophecy is a sign not only for the Sikhs but also for all lovers of truth. It is plain that only God could reveal such a deep secret in such clear words to Baba Nanak and the fact that the prophecy uttered by the Baba has been clearly fulfilled by the advent of Hazrat Mirza Ghulam Ahmed is a clear proof of the latter's truth and consequently every seeker after truth is bound to accept him.

Our Sikh friends and all lovers of truth must bear in mind the purpose for which prophecies are made with regard to the advent of Divine Messengers in times to come. The purpose of these prophecies is that they may serve as guides and enable men to accept the Messenger of God when he makes his appearance. Are our Sikh friends of opinion that it was to no purpose that their holy Guru prophesied about the appearance of a holy man from among the Zamindars of the Pargana of Batala? If it was not a purposeless, prophecy, is it not their duty to accept the Promised Messiah in whom their Guru's prophecies were so remarkably fulfilled? My Sikh friends! Ye are a valiant people and all valiant people should be lovers of truth. They should fear no body in accepting the truth. Should I not then hope that when this truth has been revealed to you and when you come to know that Hazrat Mirza Ghulam Ahmad of Qadian came in fulfilment of a remarkable prophecy of your Guru, you will boldly step forward to accept the Promised Messiah as your

holy Guru? I wait to see how many of you will respond to the invitation to accept the truth. (Vol. XVIII R. R. 1919.)

What will be the outcome of this ?

(By Molvie Sher Ali Saheb B. A.)

That the present age has witnessed and is still witnessing extraordinary occurrences is too apparent a fact to escape the notice of any observer. Great things are happening on all sides. Empires are vanishing; thrones are crashing and nations are going to pieces. The world has been laid waste with wars, earthquakes, pestilences, famines, massacres and other disasters too numerous to count. The foundations of society are tumbling into the dust and chaos and confusion reign everywhere. The whole world is in the melting pot. Now the question naturally arises, what will be the outcome of this? The Christian editor of the *Harvest Field* truly remarked in the February issue of that periodical that the extraordinary things which were happening on the face of the earth were not without a purpose and that all thoughtful men had come to realise that God had some great purpose to fulfil. While considering what that purpose can be, we must remember that all these occurrences did not come without a warning. Before there was any sign of these occurrences, God, in accordance with His old unchangeable law and in fulfilment of the prophecies announced by all the great prophets of the world, sent His Messenger, Ahmad, who with a clarion note, forewarned the whole mankind of the disasters that were in store for the present generation. Our readers know well some of these prophecies and they also know how clearly they have been fulfilled. So we need not repeat them here. In the very first book of his, the *Barahin-i-Ahmadiyya*, published about 40 years ago, he published the following revelation :—

دنیا میں ایک نذیر آیا پر دنیا نے اسکو قبول نہ کیا لیکن خدا اسے
قبول کرے گا اور بڑے زوراً ورحملوں سے اسکی سچائی ظاہر کرے گا

“A Warner came in the world, but the world accepted him not. God, however, shall accept him and show his truth by mighty attacks.”

These mighty attacks, foretold about forty years ago, have been shaking the earth for the past twenty years. The outbreak of plague in India, particularly in the Punjab, was the first mighty attack. It was followed by others and as time advanced the threatened attacks came in larger and larger numbers and continued to gain both in volume and intensity. These mighty attacks have shaken the earth to its very foundations, but the end is not yet in sight. They say the war is over, but the end of the war has brought no peace to the earth. Before it was over, other kinds of war began and different parts of the earth are being rapidly affected by them. In short, in accordance with Ahmad's prophecy, many mighty attacks have already been made and there are many which are still being made. Thus Ahmad's prophecy, published about 40 years ago, has been clearly fulfilled. Why these mighty attacks have been and are still being made is also clear from the words of the prophecy. They have been made in order to show the truth of Ahmad. So the only answer to the question, what will be the outcome of this, is that the truth of Ahmad will at last be generally recognised. He will come to be recognised as a true Messenger of God and the truth which Ahmad preached *viz.*, there is no deity but Allah and Muhammad is His Holy Prophet will find general acceptance. This may take years to come about, but that will be the final result. Changes are rapidly taking place so that a new order of things may take the place of the old one. The Messenger of God did not come in

vain. It is the will of God that Islam should spread throughout the world and all that is occurring in the world is preparatory to the spread of Islam. Things are moving rapidly so that the final goal may soon be reached. Soon there will be a new heaven and a new earth. The promised Messiah came to introduce a new era and the great changes that are occurring on all sides are meant to help to usher in the new era. We are now at the gateway of the Millennium. That Ahmad's advent was to result in the evolution of a new heaven and a new earth was revealed to Ahmad about 30 years ago. Ahmad describes that memorable vision of his in the following words (*vide the Ainah-Kamalat-i-Islam.*)

"I saw in a vision that I was myself God. I firmly believed that I was He and I had no will, no thought, and no action of my own. I became like a vessel with a hole or like some thing which is taken into the bosom of something else and is so completely hidden in the latter that not a trace of it is visible. In the meanwhile I saw that the Spirit of God encompassed me and having encircled me hid my person in His own so that there remained not a particle of mine and I found that my limbs had become the limbs of God, my eye had become the eye of God, my ears had become His ears and my tongue had become His tongue. My Lord seized me and He seized me in a way that I was utterly lost in it and I saw that His power and mightiness and divinity were surging within me. My heart became the camp of divine Majesty and my self was completely crushed by divine power. So there remained neither I nor any desire of mine. My own edifice was demolished and its place was taken by the edifice of the Lord of the worlds. Divinity overwhelmed me and I was drawn towards Him from head to the nails. Then I became a kernel without a crust and an oil without

any dregs. My self was separated from me and I became like a thing which is not visible or like a drop which is mixed with the waters of a river and is lost therein. In that condition, I did not know what I was before and what was my person. Divinity permeated my sinews and muscles and my own person was completely lost. Allah employed all my limbs in His service and laid hold of me with the greatest possible firmness so that I was completely lost in His grasp. I believed then that my limbs were not mine but God's and I thought that my individuality had ceased to exist and that my identity was lost, that I had no partner and no one to oppose my will. God entered into my person; and my anger and my meekness, my displeasure and my kindness, my movements and my rest were all His, and in that condition I was saying:—

هم ايك نيا نظام اور نيا آسمان اور نئی زمين چاہتے ہيں

"We desire a new system, a new heaven, and a new earth."

So I first created heaven and earth *en masse* without any order or division. Then, in accordance with divine will, I produced order and division and I saw that I was able to create them. Then I created the lowest heaven and said.

انا زبدا السماء الدنيا بمصابيح

"Verily, we have decked the lowest heaven with lights."

Then I said, "Now We will create man from the particles drawn from clay." Then I was transferred from a state of trance to that of receiving divine revelation and my tongue was made to repeat the following words:—

اردت ان استخلف فخلقت آدم انا خلقنا الانسان في احسن تقويم

"I willed that I might have a vicegerent. So I created Adam. We made man of the goodliest fabric."

The above vision contained a prophecy of the new era which was to have, as it were, a new race with a new Adam it is hardly necessary for me to warn the reader against a literal interpretation of the vision. It did not mean that Ahmad was to become literally God and was to create literally a new heaven and a new earth. It only represents in a symbolical form the final stage of spiritual progress to which Ahmad had risen without actually becoming God. He had attained to that ultimate stage in which one attains to perfect spiritual union with God, when one has no desire or intention of his own, when one's will becomes identical with God's will and when one's actions and desires are really God's actions and desires. The creation of a new heaven and a new earth by Ahmad meant that as a result of Ahmad's advent, a complete change will come over the world and a new era will dawn under such altered conditions that one will be perfectly justified in saying that there was now a new earth and a new heaven. That new earth and that new heaven are now in the process of formation in accordance with Ahmad's prophecies and as a result of his advent, and Ahmad's vision published in 1892 is now being fulfilled. There is to be not only a new earth but also a new heaven; for now men will come to have such knowledge of things heavenly as they had never before and men will enjoy heavenly blessings in abundance as a consequence of their acceptance of Ahmad.

It will not be out of place to give here an extract from a letter of our present Head which he wrote to his predecessor, Hazrat Maulawi Nour-ud-Din, the first successor of the Promised Messiah, from Mecca where he had gone on pilgrimage in the year 1911. As the letter contained an important prophecy, Hazrat Khalifatul-Masih I, caused it to be published in a local paper, the *Badr*, dated the 9th January 1912 Vol. XII, No. 27.

One part of the prophecy related to the recent world-wide war. This has been clearly fulfilled. The second part pointed out the great purpose which the war and other momentous changes which were to take place on earth were destined to work out, and as one part of the vision has turned out to be true, it may well be expected that the other part will also be fulfilled in due time. Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad, our present Head, wrote to his master saying:—

“ I have been praying for the betterment of the condition of Islam during all my journey. About 10 days ago.....I saw myself with Mir Sahib (Hazrat Mir Nasir Nawab) and mother. I heard the sound of loud thunder in the heavens and there was such great noise as is produced by the continuous roaring of guns. Intense darkness prevailed though at certain intervals there were occasional spells of light. After this awful state of things there appeared a light in the heavens and the words *La ilaha illallahu Muhammadur-Rasul-ul-ullah*, ‘There is no God but Allah, and Muhammad is the Messenger of God’ were written on the heavens in bold and bright characters. I asked Mir Sahib whether he saw the words and he replied in the negative. I told him that these words were written in the heavens. Then somebody said something in a loud voice the purport of which was:— “Great changes are taking place in the heavens, the result of which will be good for you.” God knows best. May He have mercy on Islam !”

The above vision was shown to Hazrat Mirza Bashir-ud-Din Mahmud Ahmad in response to his prayers for the betterment of the condition of Islam and its spread in the world. He was told that great changes were to come to pass which were all meant for the good of Islam. The great thunders in the heavens and the prevalence of darkness with the occasional intervals of light

pointed to the great war that was about to shake the world to its very foundations. The presence of Hazrat Mir Nasir Nawab and of the mother of the faithful pointed to the help of God, for the root *نصرة* which is common to the names of both means 'help.' There was not to be war only but other momentous changes were also to come to pass, for the voice of the crier said that great changes were being made in the heavens. Everything that occurs on earth is ordained in heaven and therefore great changes in the heavens meant great changes on the earth and these changes were all meant for the good of Islam. Their ultimate result was to be the spread of Islam on earth. The great *kalema* was to be written on the heavens, *i.e.*, the truth of Islam was to shine out in full glory and was to become patent to all. As the part of the vision, which refers to the war and the great changes that are occurring subsequently to the war, has been clearly fulfilled, there can be no doubt as to the truth of the other part which speaks of the general recognition of the truth of Islam and its prevalence on the face of the earth. The vision also indicated that the thundering of the guns and the great changes would occur at a time when he himself was to be at the helm of the boat of Islam. The presence of Hazrat Mir Nasir Nawab *Nusrat* Jahan Begum with the seer of the dream of meant that when there would be darkness on earth and thundering of guns in the heavens, God's help would be with him. The crier also said "Great changes are occurring on the face of the earth the result of which will be good for you." This indicated that the seer was personally concerned in the fulfilment of the vision. And strange to say no sooner did Hazrat Mirza Bashir-ud-Din Mahmud Ahmad take the reins of *Khilafat* (which was on the 13th of March 1914) than the great war began in accordance with the vision. With his accession to the *Khilafat*, preparations began

to be made for the great changes which were to be followed by the re-establishment of the truth of Islam, and now as everything else has come to pass exactly in accordance with the vision, the general recognition of the truth of Islam and its prevalence on earth is sure to follow as a necessary concomitant, for it cannot be that a part of the vision should turn out to be true while another of its parts should fail. (Vol. XVIII R. R. 1919.)

Why is all this Tribulation ?

I wish to draw the attention of the gentle reader to a most important subject, *viz.*, the critical condition of the world. The great world wide war which has resulted in the ruin and desolation of many western countries is at last over. The Great German Empire which rose to the zenith of its power and glory, is shattered into pieces. Russia, the largest of all the European States, is turned upside down. Turkey, of which the very name once used to strike terror into the hearts of nations, is being wiped out of the face of the earth. No doubt the Allies have scored a very glorious and triumphant victory, but their material resources have been exhausted. This is not all. In the other countries of the world, plague, pestilence and various other disastrous and fatal diseases have long worked havoc by carrying away millions of human beings. Frequent shocks of ruinous earthquakes have shaken the earth to its very foundations. Direful floods and tornados have caused famines of awful nature. There are disorders and disturbances on all sides and the whole world is passing through a tribulation the like of which it has never seen before. Does not all this call for an explanation ?

Let us see if we can arrive at a satisfactory solution of the problem.

It has been an immutable law of God from times immemorial that whenever men fall a prey to sin and iniquity, whenever men sink into the depths of moral degradation, whenever they are involved in the cimmerian darkness of irreligion, whenever they are plunged into the crassest ignorance and whenever they forsake God and give themselves up to worldly pleasures, God raises a prophet. He confers upon him guidance and wisdom, spiritual water and divine light so that he may direct the seekers, after truth and searcher for guidance, and slake the thirst of the morally thirsty and enlighten the hearts of the ignorant. Again whenever the Divine Messenger makes his appearance and calls people to enter into his holy flock and thereby obey God, the majority of men, far from responding to his call, mock at him and take up cudgels against him. By doing so men incur the displeasure of God and excite His indignation. Then His wrath in the shape of dire calamities falls upon the people. History of religion corroborates it and the Bible, the Quran and all other scriptures testify to it. Pharaoh and his mighty followers were destroyed because they not only turned a deaf ear to Moses' call but bitterly persecuted him and his followers. God sent destructive flood which deluged the country of Noah because the people to whom the prophet was sent not only laughed him to scorn but harassed him in every way they could. Hundreds of instances can be multiplied to illustrate the same fact.

Thus it is as clear as meridian sun that God sends a prophet for the guidance of mankind and on account of the heedlessness to his call and the injustice done to him by the people, and on account of their wicked deeds God pours forth upon them vials of His wrath. The advent of a Divine Messenger is always followed by visitations and not visitations by the advent of a Divine Reformer. So says the history of religion. It is to this law that

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the holy Quran refers when it says:—"And We sent Messengers to peoples before thee and afflicted the people with famine and disease that they might become humble," (vi, 43). Again, "And We raised not a Prophet in any place but seized the people thereof with famine and disease that the people might become humble." (vii, 96.)

It goes without saying that the people of this age are wholly engrossed in worldliness and have turned their back upon God. They are farther from the path of God. Atheism and materialism reign everywhere. Corruption and vice run rampant. True faith has altogether been obliterated from the surface of the globe.

Should not have God raised a Prophet at this time of need as He used to do in the days of yore? And should He have been so unjust as to send visitations without sending a Warner? Did He violate His unchangeable law? No, He is not unjust, He is not one to violate His law. He is most merciful and most truthful. He has sent a Prophet, Ahmad of Qadian, in fulfilment of the prophecies of all the great prophets of the world. This holy Prophet prophesied about the visitations and calamities long before they came upon the world. One of these prophecies was published in the *Review of Religions* for October 1906, under the headings "A Prophecy that all men should know."

It runs as follows:—

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe, and Africa in accordance with my former prophecies, more will yet occur in diverse places some of which would be so severe that the destruction wrought by them will be unparalleled in the world's history and will remind one of the destruction of the day of the judgment. Death will make such havoc that streams of blood will flow. In fact, so great

will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned up side down and they would present such scenes of devastation that one would think, they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven will come upon men so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the doors when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their soul they are bent low upon the world. Had I not come, these calamities would also have been put off for a while but with my appearance the secret designs of the wrath of God have been made manifest for He says that 'Punishment is not sent upon a people until a Messenger is raised.' Those who show fear before the calamity comes shall be shown mercy.

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America, and your country is safe, for I see greater distress is in store for you. Thou: O Europe! art not safe, nor Thou O Asia! And ye that dwell in islands, no selfmade Deity will assist you on that day. I see cities falling down, and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time, while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of fate should be fulfilled. I say to you truly that

the turn of this country is drawing near. The days of Noah will you again witness, and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He, who forsakes God is a worm, and not a man, and he who does not fear Him is dead, not living."

Everybody with even a grain of common sense can bear witness to the truth of this mighty prophecy. But most of the people have not paid heed to the call of the Prophet of the age and thereby disobeyed God and provoked His wrath. It is why God has sent visitations upon the world.

Now will ye, my gentle readers, still be in the lap of sleep! Do ye like to grope in the dark! Awake! Awake! Hasten to the Divine Messenger. He will clear your heart of all dross and purify your souls. He will lead you along the path of divinity and enable you to reach your destination. So Awake! Awake! Or know it for certain that the door of heaven will be barred against you.

(Vol. XX R. R. 1921.)

One of the Prophecies concerning The promised Messiah's Promised Son.

Almighty God has informed me that He would raise for my followers a man from my own offspring whom He would particularly favour with His nearness and revelation, and truth would prosper by him and many people would accept the truth. Wait, therefore, for those days, and remember, that every one is recognised in his own time, for before that time he may look like an ordinary man, or appear objectionable on account of some false impressions, as every one who afterwards becomes a grown up and perfect man is at one time only semen or a portion of clotted blood in the womb.

(Vol. V. R. R. 1906)

(The Prophecy has been fulfilled in the person of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of and Second successor to the Promised Messiah who is the present Holy Leader of the Ahmadiyya Movement. A. A.)

Our leader's appeal to the Indian Mussalmans.

(An Extract from the "Non-co-operation and Islam," by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah and Head of the Ahmadiyya Community.)

MY DEAR COUNTRYMEN,

No form of non-co-operation is permissible under the present circumstances and not only it is not obligatory against the British Government, it is the height of injustice to declare it to be even lawful according to the precepts of Islam. If any person should calmly think over the matter, he would be driven to the conclusion both by the force of arguments and the evidence of facts that the present agitation is merely the outcome of selfish motives. For he would see at a glance that all this excitement which is ascribed to a jealous love for Islam has occurred only when material interests are threatened and that when the very spirit and essence of Islam are to be protected against the attacks of the enemy, there is no display of any enthusiasm and no manifestation of indignation. Nay, the majority of those who are participating in the non-co-operation movement are men who are utterly indifferent to the real commandments of Islam and do not have for them even as much regard as they have for the words of a mere acquaintance, although the real thing is Islam and the temporal power or authority is only a subservient thing. When the Muslims wielded no temporal power, there was nothing lacking in the glory of Islam and when they attained that power, it added nothing to its beauty. Islam is itself beautiful and a Muslim is blessed in his own person. Neither Islam stands in

need of worldly power, nor does the Muslim hunger for it. The beauty of Islam lies in its excellences and the power of the Muslim lies in his heart. Hence the kingdom of this world is not essential for Islam or for the Muslim. The good things of this life are like servants to him which present themselves before him at his call and they keep away from him only until Islam has proved to the world its intrinsic worth and the Muslim the strength of his faith. Hence there need be no anxiety about these things if Islam and the Muslims do exist. The real thing to feel anxious about is that Islam should disappear, that truth should be obliterated, that faith should be lost, and that the light which showed the face of the Beloved.—One should go out. A Muslim does not sorrow for the world ; he sorrows for his religion. The forgetting of one precept of Islam is to him more painful than the cessation of the shouts of victory, and the closing of one door of access to God causes him far greater uneasiness than the turning of all the successes of his life into failures. If the effacement of faith and the weakening of Islam cause a person no pain, it is a proof of the fact that his heart is full of the love of this world and that he has forsaken his God. And such indeed is the case of the present day Mussalmans. The edifice of Islam was completely demolished before their eyes, but the sight caused no pain to their hearts. The so called Mussalmans abandoned the commandments of Islam one by one but their heart did not ache. The true principles of Islam were forsaken, nay they were mocked at, but the Mussalmans instead of feeling any pain only enjoyed the fun. In short, there is no form of disgracing the religion but the Mussalmans have been guilty of it, and that in a joyous spirit, with cheer on their faces and with a smile on their lips, until Islam became like a dead body from which all life had departed, or like a ruined building, the very debris of which was

removed by the people and the needy carried away the very bricks which formed its foundation and the wild animals made their abode in its ruins. Nay it became like the carcass of an animal which its owners had cast out of their homes and when the strangers passed by it they covered their faces yet not a single Mussalman grew sad at this; they continued their life of enjoyment and luxury. There was no sign of grief on their eyebrows and there was no trace of sorrow in their eyes. They shrugged their shoulders and said with an air of indifference that if Islam was a hindrance to their ambitions and aspirations it might perish and that there should be no interference with their enjoyment and pleasure. But when God in order to open their eyes snatched from their hands the thing which was not worth even a straw compared with Islam and with which they had played as one plays with a toy and broke it into pieces and threw it away, they all with one voice began to cry and lament and they cried so much that the very heavens resounded with the wailing. Is not this sufficient to open their eyes? Do they require some other evidence to show that they are not the servants of God but the slaves of their own desires? Where was their love for Islam when thousands of professed Mussalmans who were born in Muslim homes, went over in troops to the forces of the enemy which were engaged in bombarding the fortress of Islam, and added to their strength. Why did not their tongues and their hands move at that time and why did not their blood boil? Have not the names of God and the Holy Prophet (May peace and the blessings of God be upon him!) even as much value as Mesopotamia or Syria? Their hearts were wounded when Europe inflicted wrongs on the Turks but when outrageous attack were made on the Holy Prophet (May peace and the blessings of God be upon him) their hearts were not moved in

the least. They forget the saying of the Holy Prophet—the Prophet whom they profess to love so much and to whose regard and honour they ascribe their present perturbation—which is to the effect that if one succeeds in guiding even a single person to truth, it is more blessed than the possession of herds of animals. But in the case of the present day Mussalmans, to say nothing of guiding any person to truth, they made no attempt even to save their own co-religionists from being led astray. They are now so much troubled at the loss of one or two territories but they lost hundreds of thousands of spiritual lands without feeling any pain. Would that their eyes had opened even now and they had realised that it is not the love of God and His Holy Prophet but the love of this world which had filled their hearts ! To-day college students are being persuaded to leave their colleges and apparently great sympathy is being shown towards them, but why were they neglected before ? Now when advocates of non-co-operation wished to boycott the colleges, they first of all thought of the students and their “love” for them drew them to college halls. But when they openly denied the existence of God, had abandoned Prayers and thought Fasting to be a penalty and the Pilgrimage to be a waste of time and money why did not their love for them burst forth into activity and why did it not occur to them to argue with them and lead them to the right path ? Was it not so because at that time they were of no service to them and now they can be of great help to them in their propaganda ?

I know that this writing of mine will be resented by the advocates of non-co-operation and their duped ones will also express their anger thereat, but my sympathy for them compels me to tell them the truth. Truth is an extremely bitter thing and it is not unoften that a man is afraid to speak the truth even

to himself. But we have devoted our lives to this purpose and we have taken upon ourselves the burden of guiding men to truth. We do not care for the opposition or enmity of any man. The doctor never gives up the treatment of a patient because of the crossness of the latter, so we also cannot cease our work and have not despaired of the reformation of our brethren. My dear fellow country men ! I do not ask you to give up your efforts to get the error which the Allies have committed rectified. What I mean to tell you is simply this that you should look into your own selves and see that you are labouring under a delusion. What you think to be love of God is only the spirit of emulation which is raging in your minds in imitation of European peoples. If there was the love of Islam in your hearts why did it not display itself at the time when Islam itself was being attacked and why did you not even now try to bring the Mussalmans nearer to Islam and to infuse them faith in, and love for, God or make them adopt Islamic manners and morals ? What I say to you is simply this, your exertions for every object must be proportionate to its importance. If you get the kingdom of this world, but you have not Islam with you, then what is the use of that kingdom ? Your exertions for Islam which is your real goal must be greater, than your exertions for the attainment of earthly Government, and whatever effort you may make for the latter object must be in conformity, and not at variance with the principles of Islam. It is true that unless a cause is given a religious colour, it is difficult to secure for it the active sympathy of the people of India, but is it right to employ unlawful means to attain a good object ? The end justifies the means may be the precept of Europe, but this is not the teaching of Islam.

My dear brethren a thoughtful person never forgets a lesson and a wise man never loses sight of a precedent that serves as a

warning. At this crisis, think over the fact that 675 years before this the Islamic power received a blow which was far severer than the present one. Now there does exist at least a semblance of a Muslim empire, but at that time not a trace of it remained. What weapon was it which proved serviceable at that time and how was the problem solved? A remedy that has already been tried with success, has a prior right to be resorted to when the same kind of disease breaks out again. Remember when the Turks completely demolished the edifice of the Abbasside Caliphate and when there was none among the Mussalmans to oppose the numberless hordes of the enemy, and when the holy places of Islam were without protection and at the tender mercy of the barbarians what was the remedy which our forefathers employed on that occasion and whether it was employed with success or failure? If you do not remember what was the course which our forefathers followed at that time and if you have forgotten that lesson, I may tell you that it was with the weapon of mutual friendship and love and not with that of non-co-operation that they attacked the enemy. At last they succeeded in destroying infidelity and out of its flesh and blood they prepared a new body for Islam and the spirit of Islam when breathed into that body again began to enchant the whole world by its charm. The course adopted by the Ulama of that age (who were far more learned than the Maulavis of the present day and the correctness of whose view was testified to by the success which crowned their efforts) was that they made their way into the courts and assemblies of the Turks, with the determination to conquer the hearts of their conquerors. The result was that the grandson of that very king who had destroyed the Muslim power at Baghdad and who had dyed the earth with the blood of 18,00,000 Mussalmans, himself became a slave of Islam and having entered the

fold of the worshippers of the One True God, became the founder of a new Muslim power, the traces of which have been obliterated partially by the present war. Why is it that the old remedy is not used on the present occasion, but quite the opposite way is being followed? When the Mussalmans of that age saved Islam by the means of co-operation and mutual friendship, why is it that non-co-operation is being preached in these days? Does any body ever abandon a well-tried remedy? Is it Islam that has now lost the power of conquering the hearts of the conquerors and making slaves of them, or is it you who have lost the light of faith which your forefathers possessed? Their words touched the hearts of men, while yours are utterly ineffective. Why is it that they converted a foe into a friend by means of love, while you are seeking to turn a friend into a foe by means of your hostility or at least (to take your point of view) you are trying to turn an enemy into a greater enemy?

Don't you see how you are groping in the darkness, having abandoned the right path? In the first place, you have taken a non-Muslim as your leader, in preference to your own religious guides and theologians. Has Islam fallen so low that there cannot be found among its followers a single soul able to steer the boat safely out of this whirlpool to the haven of success? Is not there in the God of Islam even so much jealousy for His religion that in these critical days He should raise a man who should be a disciple and a follower of the Holy Prophet (may peace and the blessings of God be upon him!) and who should guide the Mussalmans to the way which leads to success? You have been led astray by your own impertinence. At first you held the Holy Prophet to be under a debt to Jesus of Nazareth and now you lay him under an obligation to Mr. Gandhi. If it is true that you will attain your object in a year or two

through non-co-operation, then it follows that Islam will get its new life through Mr. Gandhi and thus (God forbid) the sacred head of the Holy Prophet (may peace and the blessings of God be upon him!) shall ever remain bent before Mr. Gandhi for the latter's favour to him; for Mr. Gandhi has received nothing from the Holy Prophet, while the Holy Prophet will get everything from Mr. Gandhi. Would that you had destroyed yourselves before the thought occurred to you. Mr. Gandhi may be an earnest political leader, but one cannot help expressing astonishment and regret at your taking him for a guide in a matter on which according to you depends the life and death of Islam and which you regard as a religious duty of paramount importance. Have you not already experienced God's jealousy as the result of your assigning to Jesus of Nazareth the position of a benefactor to the Holy Prophet (may peace and the blessings of God be upon him!)? God's Messiah told you times without number not to be so unjust as to believe that an outside prophet would come to reform Islam and thus occupy the position of a benefactor to the Holy Prophet (may peace and the blessings of God be upon him!)—a belief which involved an insult to the Holy Prophet and an undue exaltation of an outsider. You have already tasted the fruit of your conduct and will yet taste more of it. When you exalted Christ over the Holy Prophet (may peace and the blessings of God be upon him!) why should not God have exalted the Christians over you? You did not listen to the voice of the Promised Messiah, and you have seen at last how painful is the chastisement of God. You made the Holy Prophet (may peace and the blessings of God be upon him!) bend his neck before Jesus, by according to the latter the position of a benefactor to the former and the result is that God has made you bend your necks before the Christians everywhere. So whatever is happening

is the result of your own misdeeds, it is the fruit of insulting the Holy Prophet (may peace and the blessings of God be upon him!). Now you are going to commit another mistake; you are going to lay the Holy Prophet (may peace and the blessings of God be upon him!) under an obligation to Mr. Gandhi. Jesus was after all a prophet but the man whom you have now taken as your religious guide is not even a believer. So the fruit of this latter insult to the Holy Prophet (may peace and the blessings of God be upon him) will even be more bitter. If you do not desist from this course you would have to live, as a punishment of this crime, in even humbler servitude to Mr. Gandhi's community, than that in which you allege you are held by the Christians. You have time to repent and mend your course even now. The deliverer of the people of the Holy Prophet (may peace and the blessings of God be upon him!) can rise only from among his followers, one, that is, who will ever be proud to call himself the slave of the Holy Prophet.

Let not the thought cross your mind that you had already practised co-operation and had even rubbed foreheads of humility on the threshold of the British Government and that there was no prospect of your gaining anything from that door, that you had served them like slaves, that you had even flattered them, had entreated and prayed to them and that, to tell the truth, you had even worshipped them, but the result was that they made you cut the throats of your bretheren with your own hands and that afterwards they forsook you also and pushed you into that very pit which they had made you dig.

I admit the correctness of your statement. You indeed acted in the way of you describe and they have given you the reward which you say they have given you. But you know that deeds are judged by the motive of the doer. Did you do all this

for the glory of Islam and for the advancement of its cause? You did flatter them but you did so in order to fill your own pockets, to secure titles, to get employments, and to win false honours. You did pay visits to them and did express your love for them, but did you do so in order to win their hearts for Islam? You visited them to get from them certificates and testimonials of their pleasure. You did express your love for them, but it was because you were thirsty for their kind looks. You regarded their smile as the key to all barred doors and you thought their looks to be more blessed than the looks of God. You did rub your foreheads for hours and hours—nay, you rubbed your nose to an extent that the nose itself was rubbed out of existence, but by so doing you only proved that your profession to be the worshippers of the One God was only a lip-profession and that really you were worshippers of lucre and you do not refrain from doing even the meanest things for the sake of worldly gain and that you are even ready to forsake God for the sake of money. You received education in their colleges and learnt their language, but did you learn it with a view to deliver to them the message of truth in their own language, to try to remove the doubts that lurked in their minds, to apprise them of the beauties of Islam and to convey to them the message of the Holy Prophet? No, you learnt the language so that you might be able to beg their favours in more eloquent form and might sing their praises in their own tongue. Why did you learn their language? Did you do so to serve the Holy Quran? No, on the contrary, after learning the language you forgot the Word of God and you turned your back on God's book. Berkeley, Kant and Spencer became your favourites. Instead of employing the language for the propagation of the sayings of the Holy Prophet (may peace and the blessings of God be upon him!),

you forgot the very names of Bukhari and Muslim.* The names of Darwin, Huxley and James were every moment on your lips. You may say that this was due to the English education being defective. But I say this was rather due to the unworthiness of your own motives. If you had cherished love for God and for His Holy Messenger, if you had yourselves understood Islam, would you not have done something to prevent the light of faith in the minds of your children from being extinguished? If you had turned even a little attention to this matter, could darkness have stood before light? Come, I may show you Ahmady children who attend the same Colleges as your children do, read with the same professors, study the same books and appear in the same examinations, but their hearts are full of the light of faith. They believe in the Holy Quran not because their fathers believed in it, but because they have themselves read it and have found it to be true. They do not look upon it as something to swear by, but as the door through which one may find access to God. They do not keep it shut, they read it intelligently. They are in the habit of saying prayers, and observing fasts. They do not deny the efficacy of prayers, but look upon it as the prop of life. In short, Islam is the rule of their lives, love of God is the soul of their bodies, His remembrance their food, and every word of the Prophet is dear to their hearts. So the condition of your children is not really due to any defect in the colleges, or the courses of study or the universities, this is the outcome of your own negligence and carelessness.

To revert to the subject proper. I admit that you rendered active military service, fought bravely, killed the Turks and dyed the battle field with their blood. But did you do so for God's sake? Did you do this because it was God's command to obey

* Names of the two most authentic collections of the sayings of the Holy Prophet.

the authorities? Did you not say when you were being enlisted that you were turning *kafirs* and were selling your souls to the devil for a paltry sum of money. For every little service you pestered your officers with petitions for lands and titles. Indeed you did succeed, to some extent, in attaining the object for which you rendered services. You won titles, secured employments and got jagirs and medals. In short, you reached your goal. What other right have you on the strength of which you ask the British to grant amnesty to the Turks? Did they not know that from the religious point of view you hated the war and that you had enlisted merely to get posts or rewards or out of a desire to please the Government or to win titles and estates? There might be honourable exceptions but such was the case with the majority of the people. And when they knew that you were sacrificing your religious beliefs (erroneous as they were) for the sake of worldly advantages, how could they be favourably impressed by the teachings of Islam and how could your co-operation with them bring them nearer to it?

So it is wrong to say that you have tried co-operation and have found it to be injurious. You have seen the evil result not of co-operation but of your evil motives. If you had visited the authorities in order to bring home to them the beauties of Islam, if you had testified to the wholesome influence of the teachings of Islam by your honest and sincere dealings, had spoken to them about the excellences of Islam whenever such an opportunity offered itself and if instead of worshipping them you had drawn their attention to the one true God, they were not so stonehearted as not be moved. They are men after all and have the capacity to appreciate beauty. When their eyes were dazzled by seeing a prophet, will not their eyes be filled with light when they will see the face of God Himself? When Jesus Christ fascinated

them, will not the Holy Prophet win their hearts? Certainly he will. But what is needed is this that every one of you should first purge his heart of all impure motives, should become a servant of God, and a devoted follower of Islam and a propagator thereof and at the same time have friendly relations with the Rulers, to the fullest extent. The day may come when the word of God may be fulfilled and he who is your enemy to-day may be your friend and a devoted follower of Islam to-morrow in the same way in which the Turks who laid waste the city of Baghdad and completely destroyed the Abbaside Caliphate, became devoted followers of Islam as a result of the friendly relations of your forefathers.

You are angry that these people, having availed themselves of your negligence have entered your house. But a Muslim is a lion. Is a lion sorry when his prey enters his den? Does he try to turn it out of his den or does he wish to make a prey of it? When the Turks, having availed themselves of the negligence of your forefathers entered Mesopotamia, the latter did not turn them out by resorting to non-co-operation, but captivated them by friendship and love. Why do you not do the same? If you are sincere in your faith, then every man that comes in your way is a prey to you. Indeed it is regrettable that the game has dared to cross your path, but now that he has come, you must benefit by this circumstance and should give up your negligence for the future.

You are angry because the Holy Land has gone out of your hand. But you do not open the Holy Quran from which it appears that the Holy Land cannot come into your hands by means of non-co-operation, and that in order to get it you must become worshippers of God. And you do not read the Psalms to which reference has been made in the Holy Quran and where

it is said in clear words that when the Holy Land goes into the hands of other people, you should not fret and be angry on that account and should not give way to excitement, lest in the heat of the moment you may do some evil, but you should wait patiently until God Himself should come to your assistance. Remember, therefore, these prophecies and try to become God's true servants by prostrating yourselves before Him, so that He may remove your troubles and do not at this critical time, provoke His anger by distorting the teachings of the Holy Quran. Him who was sent as an angel of mercy to spread peace on earth, represent not to the enemy as a fiery giant. Restrain rebellious spirits from mischief and trusting in the purifying power of the Holy Quran force your way into the people who are now denying the truth of Islam, so that they may take light from it.

Don't think that these people will be reformed by your keeping away from them. Hostility shuts the eyes of man and enmity blinds him. Sow not the seed of enmity and discord, but work in the spirit of love and friendship. Let not despair approach you, for a trumpet has been sounded by God, a trumpet of glad tidings and happy news, a trumpet of victory for Islam, the same trumpet which has been sounded from time to time in ages gone by—the trumpet, which whenever it was blown stirred up commotions on earth. The soul of the Holy Prophet (may peace and the blessings of God be upon him) having seen the degraded condition of Islam, has drawn the favour of God which has appeared on the earth in the form of the Promised Messiah. So despair not of the victory of Islam. Islam is bound to be victorious. Only take care of yourselves lest by engaging yourselves in other things, you may deprive yourselves of that blessing of God for which the world waited for thirteen centuries

and to the bearer of which the Holy Prophet (May peace and the blessings of God be upon him) sent his greetings.

And our last cry is that all praise is due to Allah, the Lord of the worlds. (Non-co-operation & Islam.)

Some Revelations Relating to the Future which yet await fulfilment.

(An extract from " A Present to H. R. H. the Prince of Wales " by Hazrat Mirzæ Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah and Head of the Ahmadia Community.)

Exalted Prince ! after relating some of the miracles of the Promised Messiah I wish to reproduce some of his prophecies which have not yet been fulfilled.

Another prophecy of his concerning Russia is that the Government of that country would in the end vest in the hands of the Ahmadees.

Other prophecies are that—

His (Ahmad's) Movement will spread rapidly in Bukhara, not very long hence.

The greater portion of the people of Europe will become Muslims and will believe in him.

All other religions will give place to Islam and Ahmadiyyat, and will in the end almost cease to exist. The Earth shall be inherited by his followers, and the followers of other religions shall be few in number and shall occupy humble positions.

For the future guidance of the world, God shall raise a man from among his progeny, who will complete his work.

Monarchs and Princes shall believe in him and shall seek blessings from his clothes.

All Governments that shall put obstacles in the way of the progress and spread of his Movement and who shall refuse to submit to him shall be cut off, and their names shall be wiped off the face of the earth.

God shall establish truth, justice, and love on earth through him, and there shall be established a permanent relation between man and his Creator; and the wicked shall leave their transgressions; and virtue shall reign supreme; and man shall realise the object of his creation; and the object of the advent of Muhammad (peace and blessings of God be upon him!) who was a Prophet of such eminence that the Promised Messiah with all the glory that God gave him and which the world has witnessed, and will witness, was only a servant and a disciple of his, shall be fulfilled.

Blessed are those that believe in these signs and make their peace with God and save themselves from His wrath.

(A Present to H. R. H. the Prince of Wales.)

Extracts from the Holy Quran and other Scriptures.

**The Almighty God declares that Islam is
His Perfect and Chosen Religion.**

This day have I perfected your Religion for you and have completed My favours upon you and chosen for you the Religion of Islam.
(Chapter V, Verse 5).

**The Almighty God commands that every one
should follow no other Religion but Islam.**

And he who seeks other than Islam for a Religion it shall not be accepted of him and he shall be in the Hereafter of the losers.
III : 79.

**Mahommad Peace and Blessings of God be on
him is the Prophet of God for all the
Nations of the World.**

Say thou "O ye people I am the Apostle of God to you
all.
VII : 156.

Thou art only a Warner and a Director unto every Nation.
XXIII : 8.

And We have not sent thee but as a mercy to the Worlds.
XXI : 107.

**Mahommad Peace and Blessings of God be
on him says :—**

"I am sent for the whole World while previous Prophets were sent to particular tribes" (Masnad of Imam Ahmed Hambal.)

Jesus, son of Mary Peace and Blessings of God be on him says :—

“ I am not sent but unto the lost sheep of the House of Israel.” Matt. 16, 24.

“ I have yet many things to say unto you, but ye cannot bear now. Howbeit when he the spirit of Truth is come, he will guide you unto all truth : for he shall not speak of himself but whatsoever he shall hear that shall he speak. St. John 16: 12-13.

“ For we know in a part and we prophecy in part. But when that which is *Perfect* is come then that which is in part shall be done away.” Corinthians. 13 : 9—10.

The Almighty God Promises to send His Messengers to the People from among themselves (not from Heaven.)

O Children of Adam, verily there shall come to you Apostles *from among yourselves* narrating to you My signs VII : 34.

O company of Jinn and men did there not come to you Apostles *from among yourselves* relating to you My signs and warning you of the meeting of this your Day ? VI : 130.

Do ye wonder that there has come to you an admonition from your Lord by *a man from among yourselves*, that he may warn you and that ye may have mercy ? VII : 62.

God promises those who believe *from among you* and act righteously that He shall make them successors in the earth as He made those successors who preceded them. XXIV : 55.

• Ay ! They wonder that there has come to them a *Warner from among themselves* and the disbelievers say “ This is a thing marvellous ! ” L . 2.

And those who disbelieve shall be driven to Hell in troops, until when they come to it, the doors shall be opened and its keepers shall say to them "Did not there come to you apostles *from amongst you* to recite to you the signs of your Lord to warn you of this Day?" XXXIX : 71.

Notwithstanding such clear Words of God the present generation expect the Promised Messiah from heaven though they are fully aware of the fate of the Jews who had the same wrong belief that the Promised Elijah would descend for them from heaven when it is an established law and unalterable decree of God to raise His Messengers from among the people themselves and He has also clearly warned that "Thou shalt not find in the course of God any change." XXXV : 42.

It is the hereditary custom of the people of every age to disbelieve the Messengers of God whenever they are raised from among them.

"We have already sent Apostles before thee amongst ancient nations and there came no Apostles to them but, they laughed him to scorn. XV : 10.

Nay, they say, it is the medley of dreams; nay he has forged it, nay he is a poet, let him come to us with a sign as (the Prophets) of old were sent. None of the cities believed which We destroyed, will they then believe? XXI : 5, 6.

And We have not sent to any city a Warner but the opulent thereof said verily we in what you are sent do disbelieve.

XXXIV : 33.

And they marvel that there has come to them a Warner from among themselves and the infidels say "This is a sorcerer a liar." XXXIII : 3.

So when there came to them their Apostles with evidences they exulted in what they had of knowledge, and there encompassed them what they did laugh at. XL : 83.

Is it he whom God has sent as Apostle ? XXV : 41.

And they said, a mortal from among ourselves a single man, shall we follow him ? Verily then surely in error and madness we will be !

Is the admonition revealed to him from amongst us ? Nay he is an impostor and braggart.

To-morrow shall they know who is the impostor the braggart. LIV : 24 to 26.

Obeys the Summoner of God. If he is a False Prophet he shall bear his sin and shall be destroyed.

Hereafter shall Guidance come unto you from Me. Then whoso follows My Guidance shall not err nor be wretched. But whoso turns away from My Admonition, his truly shall be a life of misery. And We will gather him on the Day of Judgment blind. XX : 122, 123, 124.

O our people obey the Summoner of God and believe in Him, that He may padron your sins and deliver you from the painful torment. XLVI : 30.

And who is more iniquitous than him who forgeth a lie against God, while he is called to Islam (*i e.*, total resignation to Him)? LXI : 7.

Do they say he has forged it ? say if I have forged it, on me be my sin and I am clear of what ye do sin. XI : 35.

Say if I err I err only against myself. XXXIV : 49.

And a believer of the Family of Pharoah who had concealed his faith, said "Will you kill a man for that he says my Lord is God and he has certainly come to you with evidences from your

Lord ? If he be a liar then on him is his lie, and if he is truthful there shall befall you something of what he threatens you, verily God does not direct him to success who is a sinner and liar. XL: 29

And who is more iniquitous than him who invents a lie against God or calls His signs lie ; Verily He does not allow the iniquitous to prosper. VI : 21.

Had he (The Prophet) forged some discourses concerning Us, truly We would have seized him by the right hand and would have surely cut his jugular vein then none of you could be a defence for him. LXIX : 45-48.

Bible.

Any prophet who shows miracles but invites to unknown gods is a false prophet and shall be killed. Deut 13—1 to 5.

Believers' Prayer.

O our Lord, verily we have heard the voice of one that called. He called us to faith (saying) "Believe in your Lord" and we have believed.

O our Lord, pardon us our sins, and expiate from us our evil works, and cause us to die with the righteous. III : 190, 191.

Therefore give glad tidings to My servants, who hearken the words and follow the best of it. These are they whom God has guided, and these are they who have hearts. XXXIX : 19.

Fate of those who disbelieve the Divine Messengers of the time.

Verily God has cursed the disbelievers and has prepared for them the blaze. For ever therein and ever; they shall not find a patron nor a helper. On the Day their faces shall be rolled in the Fire: they shall say, O would that we had obeyed the Apostle and they shall say, O our Lord, Verily we have obeyed our chiefs and our great men and they have led us astray from the way.

XXXIII: 64—66.

And those who disbelieve for them is the fire of Hell, it is not decreed them to die, nor shall their torment be made light to them, thus We reward every disbeliever.

And they shall shriek out therein "O our Lord take us out, we will do good, not what we have been doing." (God shall reply) "Did We not give you an age that whoso would mind could mind and there came to you a Warner, so taste ye; there is not for the wrong doers any helper".

XXXV: 33—35.

And those in Fire shall say to the keepers of Hell, call upon your Lord that He may remit us one day from the torment. They shall say "Did not there come to you apostles with evidences? They shall say "Yes" They shall then say "Pray, but the prayer of the disbelievers ends in failure" XL: 52-53.

Whenever a troop (of disbelievers) shall be thrown into it (Hell) its keepers shall ask them "Did not a Warner come to you?" They shall say, " Yes a Warner did come to us charged with warnings but we called him a liar and said God has sent down nothing : Ye are in nothing but a vast delusion" and they shall say "if we had only listened and had sense, we had not been among the people of the Blaze." Then will they confess their sins but away away with the fellows of the burning fire.

LXVII: 8—11.

Little, therefore, let them laugh and much let them weep,
as the reward of what they earned. IX : 83.

And never pray for any of them who dies and never stand
on his grave. Verily they disbelieved God and His Apostle
and died in wickedness.

Ask forgiveness for them or do not ask forgiveness for them
if thou ask forgiveness for them seventy times yet will God not
pardon them, that is because they disbelieved God and His
Apostle. IX : 85.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نحمدك ونصلي على رسوله الكريم

Conditions of Bai'at

(Initiation into the Ahmadiyya Movement)

The man who accepts *Bai'at* should firmly make up his mind:—

Firstly, that up to the day of his death he will abstain from *Shirk i. e.*, setting up equals to God.

Secondly, that he will keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot and rebellion, and in short, every kind of evil: and will not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he will pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability will try to offer his Tahajjud prayers (prayer of the latter part of the night), to invoke the blessings of God (Darud) upon His Prophet, to ask pardon for his sins and the help of God: and that remembering the blessings of God he will always praise Him.

Fourthly, that he will in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity felicity or misfortune, he will prove himself faithful to God and that in every condition he will accept the decree of God and in this way he will ready to bear every kind of insult and pain. At the time of any misfortune he will never turn away from Him but rather he will advance further.

Sixthly, that he will not follow vulgar customs and will abstain from evil inclinations and that he will completely submit to the authority of the Holy Quran and that he will make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he will fully give up pride and haughtiness and will pass his days with humility, lowliness, courtesy and meekness.

Eighthly, that he will consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he will be for God's sake showing sympathy with the creatures of Allah and to the best of his power he will use his natural abilities for the welfare of God's creatures.

Tenthly, that he will establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship will be of such a high order that its example will not be found in any worldly relationship either of blood relations or of servant and master.

The articles of faith of the Ahmadiyya Community.

1. God is one and nobody is or can be his co-sharer in His self, attributes, names or worship.

2. The Angels exist.

3. God has been sending from time immemorial His Apostles in every country and nation for the guidance of His creatures and we believe in every one of them whose names have been mentioned in the Holy Quran individually and in the rest collectively.

4. Our Book is the Holy Quran and our Prophet is Mohammad (peace be upon him) and he is the seal of Prophets.

5. The door of inspiration has always been and will always be open and no attribute of God ever becomes useless. As He used to hold communion with His good servants, so He does even now and will continue to do up to the end of the world.

6. This is our firm faith that divine decree (*taqdir*) as enunciated by the Holy Quran is correct and that God listens to and accepts the prayers of His creatures and great deeds are achieved by means of prayer.

7. We believe in the rising of the human beings after their death and also we firmly believe that the Heaven and the Hell as described by the Quran and the Traditions exist and that on the day of Resurrection our Prophet Mohammad peace be on him will be the intercessor.

8. We firmly believe that the man about whom prophecies have been made by the old Prophets under different names and of whom the Holy Quran speaks in the verse "He it is who raised a Prophet among the Meccans.....and among others of them who have not yet overtaken them" as the second advent of Mohammad and whom our Lord Mohammad calls Messiah the Prophet and the Mahdi—(the man) is Hazrat Mirza Ghulam Ahmad of Qadian and besides him nobody is the Promised Messiah.

9. It is our firm belief that the Holy Quran is a perfect Book and that no new law will be required till the day of Resurrection and that our Lord Mohammad possesses collectively all the qualities of all the Prophets and that after him none can, far from gaining any spiritual eminence, even become a true believer except by complete obedience to him. We, not for a moment, believe that any old Prophet will come to this place a second time, because in that we will have to admit some defect in the spiritual powers of our Lord Mohammad—but we believe among his followers Reformers have appeared and will continue to

appear with spiritual knowledge of a very high order. Not only this, but a man can even gain prophethood by the help of our Lord Mohammad's spiritual powers. But no Prophet with a new book or having been appointed direct will ever come ; for in this case it would be an insult to the perfect prophethood of our Lord and this is the meaning of the seal of Prophets and in this sense the Lord has on the one hand said "There is no prophet (*i.e.* an independent prophet with a new Law) after me," and on the other hand has called the coming Messiah a Prophet of God.

10. According to this we believe that a man—the Promised Messiah,—has gained prophethood in spite of his being a follower of our Lord. We believe in the miracles of the Prophets which in the words of the Quran are called signs of God and this is our firm faith that God for the manifestation of His glory and for proving the truth of His Apostles has been, through His servants, showing signs which are beyond the power of human beings.

The duties of the Ahmadiyya Community.

The Ahmadiyya community is neither an Anjuman nor is it a religion. But the meaning of the Ahmadiyya Movement is this that it is a body of Mus'lims that having recognised the Promised Messiah as a means of guidance have accepted the true Islam which was given to the world through our Lord Mohammad and who have accepted all the claims of the last Messenger of God *viz.*, the Promised Messiah. Hence the obligations of the Ahmadiis are the same as have been fixed by the Holy Quran for a Muslim and which have been sanctioned by the usage and practice of our Lord Mohammad and his Companions. Hence acting upon the laws of the Quran, the practices and sayings of the Prophet is a distinct duty of every Ahmadi. But since Islam considers the proclamation of the truth as one of the important

duties of a Muslim and it has been considered as one of the distinguishing features of the Moslems that they ask the people to do good and prohibit from doing evil—a duty the performance of which made the Muslims so successful in the beginning, hence the Promised Messiah has laid much stress upon this point and has made it obligatory for the members of the Community that they should send a part of their income to Qadian for this purpose. This money is spent for the propagation of Islam on the lines fixed by the Promised Messiah. Hence every Ahmadi should make it a rule for himself to send a part of his income for the furtherance of the objects of the Movement. The amount of this contribution has not been fixed but left to be determined by the love and zeal of a man for the Movement. Be the sum small or great, it is obligatory on every Ahmadi to help the Movement with his mite. Some friends spend one tenth and even more of their income for the help of their religion.

The Management of the Ahmadiyya Movement.

As has been the custom of God from time immemorial that He starts a line of successors for looking after the welfare of the community which is prepared by the Messengers of God, so in this age too He has started a line of successors. Without it no progress is possible, for a disorganised body is incapable of performing anything great. Hence for the purpose of keeping the community united, and for using its potentialities collectively for the welfare of Islam a line of successors has been started.

This is our firm conviction, as it is also mentioned in chapter xxiv, 55, that successors are appointed by God. Hence it is the duty of every Ahmadi, as long as it pleases God to favour us with this blessing, accept the Baiat of the Caliphs one after another.

All the new converts should also enter into the Baiat of the successors to the Promised Messiah or their representatives. But if any man for any reason cannot personally come to Qadian he may also enter into the Baiat by means of letter. At present there are 2 Anjumans—(a) Sadr-Anjuman Ahmadiyya, (b) Anjuman Taraqqi Islam,—under the Khalifatul Masih for carrying on the work of the Movement. The Sadr-Anjuman Ahmadiyya according to the instructions of the Promised Messiah and in consultation with the Khalifatul Masih looks after the executive and educational necessities of the Community. Among some of the most important duties of the Anjuman is looking after the comforts of the guests who come to Qadian, maintaining schools for the secular and religious instruction of the community, carrying out the instructions contained in the Will of the Promised Messiah and conducting the Review of Religions. But as the propagation of Islam requires special attention, hence the Anjuman Taraqqi Islam busies itself with this work. Those friends who send their contributions generally point out how much is to be given to the Sadr-Anjuman and how much is to be allotted to Taraqqi Islam. As *zakat* (legal alms) should be kept in the Bait-ul-Mal (the Treasury) so everyone on whom *zakat* is compulsory sends it to Qadian. It is collected by the Anjuman Taraqqi Islam and spent according to the instructions of the successor to the Promised Messiah. As it is necessary for the progress of the Movement to keep in touch with the centre, hence according to the instructions of the Promised Messiah an Annual Gathering of the Community is held by the end of the month of December every year. This gathering is attended by the members of the community from every part of the country. In these meetings means are devised for strengthening the faith of the Ahmadiyya com-

munity and for enlarging its mission work. This should be attended by every member of the Community. Besides, friends should also from time to time try to come to Qadian and should write letters to the Khalifatul Masih (successor to the Promised Messiah) every now and then for in this way the Khalifatul Masih feels an inclination to pray for the writer, and besides the welfare of the different members of the Community also becomes known. The first Khalifa of the Promised Messiah was the late Hazrat Maulavi Nooruddin Sahib and the present Khalifa is Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib.

Administration of the Ahmadiyya Community.

Historical Instruction :—

The Ahmadiyya Movement was started in 1889 when Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him, proclaimed his claim as Reformer of the present age according to the revelations and commands of God and invited people to *Baiat i, e.*, to enter his discipleship.

In the beginning, the number of his follower was very small and no special organization was required to manage the internal affairs of the Community. Ahmadies lived as members of one family with the Hazrat Promised Messiah, (may peace and the blessings of God be upon him) as holy father of the small community. All kinds of management was in the hands of Hazrat Aqdas, the Promised Messiah, and on special occasions about important matters, he used to consult his companions informally and appoint suitable persons from among his followers to do the work.

According to the promises of the Almighty God the members of the Community grew apace and with the increase of the numbers of the followers the needs of the Community also grew, and it was

thought fit by the Founder of the Movement to constitute a committee to help him in the management of the affairs of the Community.

**Foundation of the Sadr Anjuman-i-Ahmadiyya, Qadian,
and its relations to the Promised Messiah:—**

This body of committee was named the Sadr Anjuman-i-Ahmadiyya. Qadian, which was answerable for all its actions to Hazrat Aqdas the Promised Messiah, who had the sole responsibility before God for the propagation of Islam and welfare and progress of the Ahmaddiyya Movement.

Under the direction of the Promised Messiah the committee performed the following duties:—

- a.*—Propagation of Islam
- b.*—The religious and secular instructions of the children of the faithful.
- c.*—The management of the Bahishti Maqbara.
- d.*—The collection and distribution of alms.
- e.*—The management of miscellaneous affairs in connection with the Ahmadiyya Movement.

At the demise of the Promised Messiah, may peace and blessings of God be upon him, according to the Islamic constitution Hazrat Maulvi Noor-ud-Din Sahib was elected as Kalifa and successor to the Promised Messiah unanimously and his election to this holy office was proclaimed by a small hand bill declaring that in all matters connected with the Ahmadiyya Movement word of the Khaliph Hazrat Maulvi Noor-ud-Din Sahib will be as final as that of the Promised Messiah himself.

Of course of all affairs were to be conducted according to Islamic law, which was definite and clear that the faithful have the right to elect the Khalifa, but once a suitable person has

been elected they have to obey all his commands, that were not against the holy law of Islam, or against the instructions of the Holy Founder of the Movement.

In the beginning there were not two views on the point and the work continued smoothly.

However in the last days of the first Khalifa some members of the Community, under the influence of half-baked European ideas, began to show restiveness and tried to oppose the wishes of the Khalifa secretly. They started a secret propaganda to weaken the position of the Khalifa among the Ahmadies. But as soon as the Khalifa was apprised of their doings he called a general meeting of Ahmadies; and their mistakes were pointed out to them, at which they repented of their views and doings, and rejoined the brotherhood, by going anew through the ceremony of initiation.

The demise of the First Khalifa in March 1914, however, showed that their repentance was only superficial, and small but an influential clique declared that there will be no successor to Hazrat Ahmad, may peace and blessings of God be upon him. In the Islamic constitution the duties and powers of the Khalifa are definite and clear, so they had found out in their first rebellion that they could not choose a Khalifa and then disobey him. Therefore they made up their minds to destroy the very institution, obedience to which was distasteful to them. But at this juncture their discomfiture was as great as before. Even at this point the teachings of Islam and practice of the early Moslems are quite clear. Early Muslims were so very punctilious about the office of the Khalifa that they did not even bury the deceased Khalifa till they had elected a successor to him. Ahmad-diyya belief is that Ahmad, the Promised Messiah was a prophet and was sent in the spirit and power of the Holy Prophet Muham-

mad, may peace and blessings of God be upon him, to re-establish Islam on earth in its true and original form, so he must be followed by a holy line of successors just in the form and spirit of the early Muslim Khalifas. Besides this, though Ahmad was a prophet, at the same time he was follower and Caliph to his prototype Muhammad, peace and blessings of God be upon him, and Ahmad's appointment by God to this office, has annulled all claims to the position by any other so-called Muslim-Khalifas. So if there were no Caliphs to Ahmad, after his demise, the succession of Caliphate will be considered annulled altogether, which is altogether wrong. The Muslim belief is that successors to the Holy Prophet, peace and blessings of God be upon him, shall continue till the end of the world. Moreover there are specific verses of the Holy Quran and sayings of the Holy Prophet, peace be upon him and the blessings of God, that the Promised Messiah will be followed by a line of holy successors just like other prophets. After such clear instructions, no one could remain in doubt for a long time and the second successor Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Sahib, was elected by an overwhelming majority according to the sacred Islamic-law.

He allowed the Sadr Anjuman-i-Ahmadiyya to continue doing its work as before, but to emphasize the preachings of Islam and attend to the increasing needs of an ever-growing movement and to look after the general welfare of the members of the Community, he created several new portfolios, whose heads were to be called the NAZIRS, and the committee of the Nazirs was called NIZARAT. For several years both these committees, the Sadr Anjuman-i-Ahmadiyya and the Nizarat, worked separately under the direction of Hazrat Khalifa-tul-Masih but to assure a smooth and economical working and to bring in line the constitution of the Muslim community with the strict Islamic theory

of administration, the present Hazrat Khalifa-tul-Massih, after suitable and necessary changes amalgamated the Nizarat with the Sadr Anjuman-i-Ahmadiyya to function as the cabinet of the Khalifa.

As the Sadr Anjuman-i-Ahmadiyya was originally meant to represent the whole community though it had never functioned in this respect before, His Holiness the Khalifa-tul-Massih II, instituted a new Majlis, as national assembly of the representative Ahmadies sent up by all the local Ahmadiyya brotherhood, and named it the MAJLIS SHURA. This Majlis has been established "to decide important matters and weighty questions that concern all the members of the community directly."

At present the Majlis-i-Shura is called only once a year, to help the Khalifa to pass the budget and review and criticise the programme of the next year. Besides this there is another Majlis (a consulting body) which the Khalifa's Chief Secretary calls up whenever there is an urgent and important matter to be decided. This is called 'Majlis Moshawarat' and in reality it is an extension of the Sadr Anjuman-i-Ahmadiyya. It includes all secretaries, Ulemas and other important members of Qadian Community and guests who may happen to be at Qadian on the occasion.

From the foregoing statement it is clear that the administration of the affairs of the Community is divided as under:—

- 1.—The Institution of Khilafat.
- 2.—Two consulting bodies. (a) Majlis Shura and (b) Majlis Moshawarat.
- 3.—Sadr Anjuman-i-Ahmadiyya or the executive council of the Khalifa.

As the institution of the Khilafat is the most important in the Islamic administration and peculiarity of Islam, I give further details about it.

وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الأرض كما استخلف الذين من قبلهم وليمكن لهم دينهم الذي ارتضى لهم وليبدلهم من بعد خوفهم انما - يعبدوننى ولا ليشركون بى شيئاً ومن كفر بعد ذ لك فاولئك هم الفاسقون ● وامرهم شورى بينهم - لن آله يا مكرم ان نادوا ما ذرت الى آهلها واذ احكمتم بين الناس فاحكموا بالعدل - وشا ورحم نذا عزمت فتوكل على الله ●

لا خلافت آلبا لمشوره ●

“To those among you who have believed and done pious deeds God promises to make them Caliphs in the land as He made Caliphs from among the people who went before you and He promises to strengthen for their sake their religion which He has chosen for them and He shall certainly change their fears with peace and security. They will worship Me and shall not make any partners in my worship. Those who disbelieve after this, (They are) the breakers of the covenant.” “It is the duty of the believers to decide matters after mutual consultations.” “God commands you not to entrust any charge to any person unless he is trustworthy and capable of performing the work.”

The above quoted verses of the Holy Quran explain the Muslim doctrine about the holy institution of the Caliphate. The successors to the prophets of God are appointed by God Himself to carry on the work of the prophet, whom they succeed. God strengthens the religion through them and through them alone changes the fears of the believers with peace and security. But unlike the prophets they are not necessarily the recipients of the word of God, nor do they receive the charge of the Khilafat from God direct, but are elected by the believers themselves to guide and direct them in the way of God. It is essential for

the Caliph that he should be a believer and doer of good deeds and a fit person to succeed a prophet and should carry the work of the Muslim-community with fairness and justice, and should bear fatherly care and kindness to the believers themselves.

The believers are commanded by God to select a most suitable person for this high and holy office and never to decide such an important matter but after proper consultation. The holy tradition says: "*La Khilafata illa bil-Mashwarat*"—there is no Caliphate except after proper consultation. The words are significant both for the electors and the elect. No Caliph can be a rightful caliph unless he has been elected by the majority of the representatives of the community in a proper and befitting form. The belief is that if the Muslims act honestly and think over the matter with prayerful minds, God does guide their councils to elect the rightful person. The decree of the Muslims at such an occasion is the decree of God, as the verse says and all should obey it as such. The other meanings of the saying are that the Caliph should not carry on his work without consultation. When the matter has been fully discussed and decided it is the duty of the believers to support and uphold it, and obey the Caliph implicitly. Otherwise as the Holy Quran says "He who does not obey will be a *Fasiq*," that is one who breaks the covenant of God. In the same way, Muslims can not have two caliphs at one and the same time, if it be allowed it will destroy all discipline and unity. As the believers are ordered to obey, in the same way the Caliph is commanded to consult, and show great respect to their opinions and prejudices, but he is not bound by the decision of the majority. After the deliberation, when the caliph has made up his mind on a matter it is the duty of all Muslims to support him in his work, whether it is to one's liking or otherwise. The Caliph on the other hand has been bound by the Quranic Law,

the traditions and public deeds of the holy Prophet, may peace and blessings of God be upon him, and the decisions of the foregoing rightful Caliphs, if their decisions are not in any way against the teachings of the Holy Quran. Including all what has been said before, in the case of the Ahmadies the Caliph is bound by the teachings of the Prophet Ahmad, the Promised Messiah.

So there can not be a legislature in a Muslim people in its proper sense. Law of Islam has been given once for all by the Holy Quran and by the Prophet of Islam, peace and blessings of God be upon him. A Caliph or any other Muslim can not introduce a new law, or alter the old ones in any way, nor make any changes in articles of the Muslim faith or practice.

The foregoing statement goes to prove that a Muslim Caliph is a Ruler with limited powers, who does not succeed to his office after his father or a relation, but he is elected to the office by the majority of representative Muslims for his being the most pious and possessing the highest knowledge of the Holy Law of Islam, and for his general fitness and capability. In this way an ideal Ruler is elected to manage the affairs of the Community and to serve the best interests of Islam.

Ahmadiyya practice about the Caliphs accords exactly with the Islamic doctrines that have been stated above. The belief is that the choice of the believers is confirmed and blessed by the Almighty, according to His promises to the Holy Prophet Muhammad, and the Promised Messiah, may peace of God be upon them.

So that Caliph is at once the Head and the Ruler of the community and a master and guide to all the brethren in the ways of God. He is a representative at once of the Prophet and of the Community. In his first capacity he is responsible to try

to fulfil all the objects for which the prophet was raised and in his second capacity he administers the affairs of the community with the fatherly love and care according to the constitution of Islam.



Some instructions for the new Ahmadis.

Since the Promised Messiah was a Messenger of God and the denying of the Apostles of God is a dangerous boldness and deprives a man of faith, hence according to the Quran, the Traditions of the seal of Prophets and the sayings of the Promised Messiah, it is the duty of every Ahmadi that he should pray under the leadership of Ahmadi Imams only. But in those places where Ahmadi Imams cannot be found, he should offer his prayers alone and should pray to God to give him a Jammat or Society of his own, because a true believer can never remain alone. Similarly, it has been prohibited that Ahmadis should give their daughters in marriage to non-Ahmadis, for wives are generally influenced by their husbands and thus it is making a soul apostate. Likewise, Ahmadis should not attend the funeral service of non-Ahmadis, for it would amount to interceding with God for a man who has proved himself an enemy by denying and opposing the Promised Messiah.



“Shall an Ahmadi say his prayers with a non-Ahmadi as Imam”?

*(Taken from the diaries of the Promised Messiah
published in the periodicals of Qadian)*

On a question being put on the 20th February 1901 as to why he had forbidden his followers to say prayers in the lead of a non-Ahmadi Imam, the Promised Messiah replied :—

“The people who have mistrusted us from the very out-set and are thoughtlessly indifferent to the afflictions to which this Movement has been subjected, have not acted piously, and Allah says in His Book:—*نما يتقبل الله من المتقين* (i. e. He accepts the prayers of the pious only). This is the reason why you have been enjoined not to say your prayers with an *Imam* whose prayers do not come to the degree where prayers are accepted. It has always been held by the divine Doctors that whosoever opposes the truth is gradually deprived of the light of faith. He who does not believe in Muhammad, peace be on his soul is an unbeliever (Kafir) but he who rejects the Mahdi and the Promised Messiah shall also be deprived of the light of faith. The result is the same in both cases. It begins with opposition which develops into estrangement and which in turn is followed by blind enmity which results in the total loss of faith. This is not a thing to be lightly passed over. It concerns the most important question of faith and salvation. My rejection means the rejection of the commands of God, and of the injunctions of the Holy Prophet Muhammad, May Allah's blessings be upon him. He who rejects me really regards Allah as (God forbid) a liar for he sees that not only Islam is being attacked externally, but internally also the followers of Islam have become very corrupt, yet Allah in spite of His promise “Verily We have sent down the

law and We are its protector" (إنا نحن نزلنا الذكروا نأله لحاظون) has done nothing to bring about a reformation. Outwardly he believes in the word of Allah that He will be raising (Caliphs) successors to the Holy Prophet among the Muslims as he raised successors to Moses among the Jews, but as he believes that Allah has raised no Caliph in the present age he impliedly charges Allah with the violation of His promise. Not only that but he denies even the similarity of the Islamic with the Mosaic dispensation as given in the Quran, to keep up which it was quite essential that as a Messiah had appeared in the former so was a Messiah to appear in the latter in the beginning of the 14th century. Similarly, he will have to reject the verse *وآخرين منهم* (And He has raised a Messenger among others who have not yet joined them *i.e.*, the Muslims of the early period) which speaks of the second advent of the Prophet, Muhammad, peace be upon him. In this way he disavows many verses of the Quran. But I declare positively that he will have to forsake the Holy Book altogether. Consider then the consequences of not believing in me. I do not say it of myself, I solemnly declare it as a truth that my rejection implies the renouncing of the whole of the Quran. He (the disbeliever in me) may not confess it verbally but his action speaks for itself. One of my revelations refers to the point which is *انت مني وانا منك* *i.e.*, My rejection necessitates the rejection of Allah and to accept me is to confirm one's beliefs in Allah and His existence. Again my rejection means the rejection of the Holy Prophet Muhammad himself, and therefore before one should venture to reject me one should seriously consider whom he is going to reject. The question arises "How could my rejection mean the rejection of the Holy Prophet, Muhammad, peace and blessings be upon him?" The Holy Prophet foretold that the close of every century would witness

the advent of a Reformer and in case my claim is rejected it will have to be admitted that the promise has not been fulfilled. Another of his sayings recorded in the traditions, *يا مريم انا اتيك* i.e. An Imam shall appear from among you, is also falsified. His annunciation of the appearance of a Mahdi and Messiah at the time of the spread of the religion of the Cross also comes to nothing because though the religion of the Cross has spread all over the world, yet the Promised Reformer has not, according to the belief of the rejector of my claims, made his appearance. Do not his actions belie his professions? Again I say it explicitly that my rejection is not an easy thing. He who calls me an infidel himself becomes so. He who calls me a forsaker of the Holy Quran and of the sayings of the Holy Prophet will himself become the forsaker. I am the confirmer of the law of Islam and one who has appeared according to what was written in the scriptures. I am not one who has gone astray. I am the Mahdi, the guided one. I am not an infidel. I am first of those who believe and are Muslims; and whatever I say has been revealed to me. Whosoever, therefore, believeth in Allah, in the Holy Book, and in the Holy Prophet must hold his tongue when he hears my claims from me. But for him who is impertinent and insolent, there is no remedy; Allah alone will deal with him.

On the 26th July 1902, the talk turned on the subject of the Ahmadis following the lead of a non-Ahmadi in their prayers in the course of which the Promised Messiah enjoined upon his followers the virtue of patience under trials, and strictly forbade them to conjoin their prayers with the non-Ahmadis. "Therein lies the secret of your success," said the Promised Messiah emphatically "Even the worldly-minded forbear to see each other for many days if there arises some misfeeling or

enmity between them. Your displeasure and separation are for Allah's sake. If you get mixed up, you will be refused the special favours of God. The virtuous prosper when they keep aloof."

On the 10th September 1901. Syed Abdullah an Arab (of Najaf) who was to leave Qadian for his own country, inquired of the Promised Messiah whether he should follow the lead of a non-Ahmadi who was ignorant of the claims and teachings of the Promised Messiah. The latter replied "Tell them of the word of Allah revealed to me. If they accept and believe, you can pray along with them; otherwise, not."

The gentleman said again that his countrymen were hot tempered and were of the Shia Sect.

The Promised Messiah said "Submit yourself to Allah who befriends him whose accounts with Him are clear. The Holy Book shows that they who believe not and reject are doomed and it is not therefore meet that any of my followers should conjoin his prayers with them. Can a living man say his prayers with the dead? Remember then that as Allah has informed me it is unlawful (*harâm*), absolutely unlawful (*qatai harâm*), for you to say your prayers in the lead of him who calls me a *kafir* or rejects me (*mukazzib*) or who is in suspense (*mutaraddid*) Your *Imam* must be from amongst you, and this is what a saying of the Holy Prophet given in the Bukharee teaches on the point. The actual words are *مَنْ كَفَرَ بِي* i. e. when the Promised Messiah will appear, you will have to leave the different sects and your *Imam* will be one of you. Would you like to be held guilty before Allah, and be deprived of the fruits of your deeds and you be ignorant all the while? Whosoever believes in me submits willingly to what I say, holds me as the last arbiter and turns to me for decision on every disputed point. But he who does not believe in me from the sincerity of his heart, is puffed up with

vanity and self-conceit. Know of him therefore that he is not of me, for he does not pay any regard to what Allah has said to me. He, therefore, finds no favour with Allah."

On the 10th January 1903 Khan Mohd Ajab Khan of Zaida N. W. Frontier Province, said " Sometimes we meet people who are quite ignorant of your claims. Can we follow the lead of such people in our prayers?."

The Promised Messiah replied, " I know of no such place where my claims and teachings are unknown; and if there be such a people, put your creed before them. If they accept it they are of you and you can say your prayers along with them; otherwise not. In that case, say your prayers by yourself. Allah wants to create a people separate from those who believe Him not; why then mix up deliberately with those from whom He likes to keep you apart."

I beg pardon from Allah my Lord for all my sins and turn to Him. I beg pardon from Allah my Lord and turn to Him.

رب اني ظلمت نفسي واعترف بذنبي فاغفر لي ذنوبي فان لا يغفر الا انت
 رب اني ظلمت نفسي واعترف بذنبي فاغفر لي ذنوبي فان لا يغفر الا انت
 رب اني ظلمت نفسي واعترف بذنبي فاغفر لي ذنوبي فان لا يغفر الا انت

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee. Amen ! Amen !

Signature.

Address.

478a
CORRECTIONS.

PAGE.	LINE.	READ.	FOR
33	16	heavens	heveans
43	15	prophecy	phophecy
54	1	havean	heaven
57	13	uninformed	uniformed
65	7	it is a	it a
68	24	law	laws
73	29	passes	passee
75	18	bloodshed	bloosdhed
96	1	nor	not
99	25	lest	least
"	25	or	at
100	17	than	then
105	28	actully	actually
115	9	than	then
122	22	because	becaue
134	14	distinction	distinction.
136	1	Their	The
142	18	practices	practice
148	31	have	has
149	23	not	no
171	11	save	saving
178	5	simply	simple
179	9	what	want
199	27	have	has
212	16	long as	as long
220	10	close	closed
226	30	flight	fight
257	21	an	and
"	26	religious	relious
264	11	deserve to	deserve
270	10	were	was
272	3	that the	the
279	8	stranger	stanger

PAGE.	LINE.	READ.	FOR
280	20	given	give
314	7	will but	will not but
322	16	than	then
327	11	remark	mark
337	25	premature	premaure
349	27	does	dose
353	30	proper	prayer
354	15	shroud	shrould
356	28	possess	poessess
360	1	of their	heir
363	25	belong	belongs
365	20	فيها	فيها
373	10	hearts	heart
382	22	as	an
384	1	offend	affend
402	11	on	no
414	29	for	or
416	12	religious	religions
416	22	Messenger	Messengers
421	16	periodical	deriodical
421	31	revelation	relevation
427	22	dream	dream of
431	17	upon	npon
432	10	wrath	worth
440	28	astray	astary
442	29	you	of you
445	9	amnesty	annesty
463	18	followers	follower
464	28	all	of all
474	10	belie	believe
491	11	an	no

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